Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Vol. LIII, No. 6 October 1966

THE VEDANTA KESARI

SRI RAMAKRISHNA MATH

MYLAPORE :: MADRAS-4

INDIA

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Books by

SWĀMI PRATYAGĀTMĀNANDA SARASWATI

(Professor P. N. Mukhyopadhyaya)

The Fundamentals of Vedanta Philosophy	Rs.	15	00
Sadhana for Self-Realization	Rs.	6	00
Japasutram	Rs.	4	00
The Metaphysics of Physics	Rs.	3	00
Unto Me Dedicate (Poems)	Rs.	2	00

Publishers :

GANESH & CO. (Madras) PRIVATE LTD., MADRAS-17

Also available from Higginbothams Pte. Ltd.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

THE CULTURAL HERITAGE OF INDIA

Second Edition: Revised and Enlarged

(Issued in a series of independent volumes)

VOLUME I: THE EARLY PHASES
Introduction by
DR. SARVEPALLI RADHAKRISHNAN

VOLUME II: ITIHĀSAS, PURĀNAS, DHARMA AND OTHER ŚĀSTRAS
Introduction by
DR. C. P. RAMASWAMI AIYAR

VOLUME III: THE PHILOSOPHIES
Introduction by
DR. SURENDRANATH DAS GUPTA

VOLUME IV: THE RELIGIONS
Introduction by
BHARATARATNA BHAGAWAN DAS

THE CULTURAL HERITAGE OF INDIA, first published in three volumes in 1937 in commemoration of the Birth Centenary of Sri Ramakrishna, is now being reissued in an improved and enlarged form in a series of independent volumes.

THE FIRST volume covers the Indus valley civilization, the Vedic civilization, which laid the spiritual foundations of Indian culture, and the Jain and Buddhist movements.

THE SECOND volume is devoted to the study of the Itihāsas, the Purāṇas, and the Dharma and other Śāstras. It is hoped that this volume will play some part in the realization of the present-day need to grasp afresh the ancient ideals here expounded that they may once more become the basis of national life and a bond of national unity.

THE THIRD volume incorporates expositions of the different systems and problems of Indian philosophy by thirty-four Indian scholars. Here is presented for the first time an integrated view of the different philosophical problems and disciplines, which shows the interrelations of the different systems of thought.

THE FOURTH volume has contributions from forty-four eminent Indian scholars. It gives, in a comprehensive manner, an account of the various sects and cults as they are still living in India and shows the remarkable variety of the religious quest which allows each sect and cult to follow its own line of argument, and its own special viewpoint.

The volumes contain a fairly exhaustive Bibliography and a full analytical Index.

Double Crown 8vo (10″×7½″)

Vol. I:	716 pp., 9 illustrations ..	Rs. 35
Vol. II:	766 pp. ..	Rs. 35
Vol. III:	720 pp., 6 illustrations ..	Rs. 35
Vol. IV:	796 pp., 3 illustrations ..	Rs. 35

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE
GOL PARK, CALCUTTA 29

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

RAMTIRTH (HINDI MONTHLY)

Editor: Yogiraj Shri Umeshchandraji

MORE THAN 200 PAGES PER ISSUE

The main idea behind this magazine is to develop the Physical, Mental and Moral Aspect of the common man. Attractive three-colour cover page gives Stories, Questions-Answers, Articles on Vedanta, Yoga, Gita, Nature Cure etc. Yearly total reading matter of about 2500 pages is only Rs. 5/-!

Annual Subscription Rs. 5/- only. Single Copy 65 nP. only.

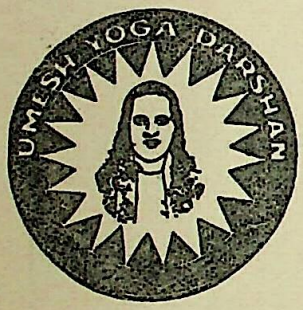
Foreign: Annual Subscription 13 sh. Single copy 2 sh. (including Postage)

UMESH YOGA DARSHAN

(First Part)

In Four Languages: English, Hindi, Gujarati and Marathi

(Author: Shri Yogiraj Umeshchandraji)



An excellent and highly readable book written by Shri Yogiraj Umeshchandraji is one of the best known treatises on the true meaning of Yoga. A best guide to methods of intestinal exercise and control, the book contains over 108 descriptive photograhs of various Asanas explained according to the Age, Season, Country and Time.

It is one of the excellent volumes published so far depicting different aspects of Yoga, and containing different photographs of Asanas and Neti Dhoti Functions. It also contains Yoga Therapy, Diet Therapy, Chromopathy, Psycho Therapy and many other Therapies. It also contains many an important remedy for various diseases. The book is best of its kind and useful for all men and women, healthy and unhealthy, and hence should be preserved in all libraries and homes.

Price: Rs. 15/- Plus Postage Rs. 2/- extra.

YOGASANA CHART

A Chart printed on art-glazed papers and fully illustrated with attractive pictures is also available from here. You can perform Asanas shown therein at your home, which will keep you fit and healthy.

Price: Rs. 3/- including Postage to be sent by M.O. only.

YOGIC CLASSES

are also regularly conducted in the morning and evening at Shri Ramtirth Yogashram. Yogic and natural treatment are given for diseases. Diseases are also remedied.

RAMTIRTH BRAHMI OIL

Special No. 1 Registered

FREE! 1966 CALENDAR

A large multi-coloured Calendar of LORD DATTATREYA (TRINITY - Brahma Vishnu, Ishwar) the Giver of Happiness, Prosperity, Power and Peace, offered FREE with every purchase of one large size bottle or two small size bottles of our RAMTIRTH BRAHMI HAIR OIL.

Available at your nearest Stores.

SHRI RAMTIRTH YOGASHRAM

Dadar, Central Railway, Bombay-14 Telephone: 62899

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

THE VEDANTA KESARI

OCTOBER, 1966

CONTENTS

	PAGE
PARAMĀRTHASĀRA	257
THE PLACE OF SVADHYAYA — SPIRITUAL STUDY — IN RELIGION — *Editorial*	259
MEMOIRS OF SWAMI ADBHUTANANDA — (Translation)	265
ACHARYA ŚANKARA — *Swami Apurvananda*	269
THE HEALING TOUCH TO A SOCIAL MALADY — *R. Ramakrishnan*	272
THE GREAT HINDU SCRIPTURE, THE BHAGAVAD GITA — *P. Nagaraja Rao*	279
A SPELL OF SOLITUDE — *Br. Sudhanshu*	280
AN APPLICATION OF THE ARISTOTELIAN CATEGORIES TO VEDANTA — *Harold Barry Phillips*	283
BACK TO IMMORTALITY — *K. V. Advani*	290
THE NON-DIFFERENCE OF EFFECT FROM CAUSE — *P. K. Sundaram*	291
NOTES AND COMMENTS	293
REVIEWS AND NOTICES	293
NEWS AND REPORTS	296

THE VEDANTA KESARI

SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS-4

ADVERTISEMENT RATES

Fourth Cover Page	(Full)	...	Rs. 150
Third Cover Page	„	...	Rs. 100
Below Contents		...	Rs. 75
Ordinary Full Page		...	Rs. 75
„ Half Page		...	Rs. 40

MECHANICAL DATA

Size : Full Page 8″ × 6″ Half Page 4″ × 6″

Blocks : *65 Line Screen for cover and inside pages.*

The Management reserves the right of changing the rates of advertisement. Contract rates on application.

Please ask for detailed catalogues of our publications in English, Sanskrit, Tamil and Telugu.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

JAMSHEDPUR STEELMEN WIN SHRAM VIR NATIONAL AWARDS

In March 1966, the Government of India held the first ceremony to honour the country's new heroes—technicians and industrial workers—with *Shram Vir* National Awards. These awards will be made every year in recognition of suggestions leading to higher production at less cost.

Of the 27 awards this year, no less than five, including two top prizes, went to Tata Steel employees—the largest number won by any industrial unit in the country.

At Jamshedpur, during the last 20 years, employees have put forward over 12,000 suggestions, of which nearly 1,000 have been accepted. These suggestions have helped to increase productivity and make operations safer, and have led to the utilisation of local know-how and materials for self-reliance.

Tata Steel is proud that it pioneered the Suggestion Box Scheme to encourage initiative from the shop floor ... a scheme which is becoming a standard industrial practice in India today.

R.C. BHAKAT
won top award of Rs. 2,000 for suggesting modifications to the New Floor Charger in the Plate Mill.

M.M. MAZUMDAR
won top award of Rs. 2,000 for suggesting use of basic bricks in door arches of open hearth furnaces.

TATA STEEL

K.B. DUBEY
won Rs. 500 for devising a gadget for protecting wagon brass-bearings from pilferage.

BALWANT SINGH
won Rs. 500 for suggesting modifications to top coolers of open hearth furnaces.

AFZAL HUSSAIN
won Rs. 500 for suggesting modifications to the side frame of L.B. wagons.

The Tata Iron and Steel Company Limited

JWTTN 3274AB

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

.... Be bold and face
The Truth! Be one with it! Let visions cease.
Or, if you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.
SWAMI VIVEKANANDA

THE VEDANTA KESARI

VOL. LIII | OCTOBER 1966 | No. 6

PARAMĀRTHASĀRA

एतत्तदन्धकारं यदनात्मन्यात्मता भ्रान्त्या । न विदन्ति वासुदेवं सर्वात्मानं नरा मूढाः ॥ २९ ॥

29. This is the ignorance, by which in the non-self (such as the body) the Self is delusively superimposed. Hence foolish people[1] do not know the Self of all as Vāsudeva (Brahman).

[1] People who are ignorant of the real nature of the Self.

That power which, covering the real nature of the Self, which is ever blissful, and of unbroken consciousness, projects in its stead many forms, is called Avidyā, Prakṛti, Māyā, Pradhāna, Akṣaram (Immutable) and Void (Śūnya).

DOUBT: Are there then people other than Vāsudeva who become deluded? No, the next verse explains this.

प्राणाद्यनन्तभेदैरात्मानं संवितत्य जालमिव । संहरति वासुदेवः स्वविभूत्याक्रीडमान इव ॥ ३० ॥

30. Vāsudeva spreads Himself as a web in many forms like Prāṇa and the rest as if in sport, through His glory, Māyā, and then withdraws (them into Himself).[1]

[1] Withdraws into Himself by destroying His Māyā by His knowledge.

त्रिभिरेव विश्वतैजसप्राज्ञैस्तैरादिमध्यनिधनाख्यैः । जाग्रत्स्वप्नसुषुप्तैर्भ्रमभूतैश्छादितं तुर्यम् ॥ ३१ ॥

31. (He manifests Himself) in the three forms Viśwa, Taijasa and Prājña, in waking, dream and deep sleep, which are respectively called the beginning (creation), the middle (preservation) and destruction;[1] by these illusive states is covered the fourth.

[1] Well, how can the states, waking etc., and their respective activities as creation etc., as well as their three forms, Viśwa etc., appear when Brahman, who is consciousness itself, always shines? To this it is replied that it is due

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

to delusion that we see the three states and the like. The meaning is that the Lord by His power, Māyā, leaving His own abode transforms Himself, as it were, into all these forms. But in reality as the forms etc., are all delusive-Brahman is not affected by them.

The waking is the state of the Self where, associated with ignorance, it is conscious of the transactions (vyavahara) of the internal and external organs, their objects and their knowledge, action and its results. This waking world is common to all because of the empirical existence involved in it. The Self is then called Viśwa.

That is dream when the self by its own nescience, in which all the external organs with their objects and knowledge have reached the state of sleep, withdraws them into the *antaḥkaraṇa* and makes this *antaḥkaraṇa*, with its myriad desires, shine forth in the form of the objects of these desires, action, results etc. The dream world, however, is peculiar to each individual as it lasts only for the duration of the dream. The experiencing, Self of this dream-world is called Taijasa.

Deep sleep is that state of the Self where even the *antaḥkaraṇa*, with its modifications, is absorbed in the primal nescience and is characterized by the absence of knowledge of Reality, as also the impressions of the waking and dream. (See also Śankara Bhāṣya on *Māṇḍūkya Upaniṣad* 5.) The knowledge in *suṣupti* (deep sleep) being of such nature as can be known by the Witness alone and being the inmost, is individualistic and not general. The perceiver Self of this state is called Prājña.

That state of the Self is called Turiya when it remains in its true form i.e., Existence, Kowledge, Bliss Absolute, by obliterating nescience by its own Consciousness (Knowledge or Reality).

NOTE : In this way, Vāsudeva (Brahman) through His Māyā, as if not knowing Himself, for some time sports in Himself in infinite (inert and conscious), forms in the universe and as its ruler. He Himself again by the knowledge of the Self obliterates the ignorance about the Self and sees Himself. That is being stated :

मोहयतीवात्मानं स्वमायया द्वैतरूपया देवः । उपलभते स्वयमेवं गुहागतं पुरुषमात्मानम्" ॥ ३२ ॥

32. In this way the effulgent one (Self) through his own Māyā, in the form of duality, as it were, deludes himself and then again finds the Paramatman by himself in the cave of ignorance.

ज्वलनाद् धूमोद्गतिभिर्विविधाकृतिरम्बरे यथा भाति । तद्वद् विष्णौ सृष्टिः स्वमायया
द्वैतविस्तरा भाति ॥ ३३ ॥

33. Just as the various forms appear in the sky due to the smoke issuing from fire likewise in Viṣṇu, through His own Māyā, appears this vast universe of duality.

OBJECTION : Let it be so. But it is not proper to say that the perceiver in the waking and other states is the Paramatman ; because the one is subject to the three *guṇas* of Māyā, whereas the other (the Paramatman) is beyond Māyā and as such cannot be subject to *sattva* etc. To this it is replied :

(*Continued on page* 263)

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

THE PLACE OF SVADHYAYA—SCRIPTURAL STUDY—IN RELIGION

MAN is placed in a peculiar situation. He has been endowed with instruments which draw him out of himself, which entice him and display before him the kaleidoscopic beauty of the world phenomena. He has five such instruments each of which individually is powerful enough to ruin him who gets attached to it. Śri Śankara in the *Vivekacūḍāmaṇi* brings to our notice how animals and insects in whom one such sense alone was strongly cultivated brought destruction on them, and he observes with great pathos, 'What then to speak of man who is assailed by all the five!'[1] But fortunately for man, he has been endowed also with an intellect, a discriminative faculty and therefore the onus of the good and evil that he does is thrown upon him. Further, he has been provided with guides, which he is expected to consult, study and remember in all his deeds. The scriptures perform the function of the guides and these were taught by teachers who had not only attained high proficiency in their lore, but who lived according to the injunctions laid down by them. These scriptures enjoined certain observances and prohibited others and what they wanted to impress most they placed in a negative prohibitive. In the *Taittirīya Upaniṣad*, for example, you have: 'Be not heedless about the solemn recitation of scriptures. . . . Be not negligent to speak the truth; never fail to pay heed to the performance of duty; do not be careless about what is proper and good; be not negligent of well-being, never be indifferent to the study and imparting of the Veda'.[2] So much depends upon the study of the Vedas and striving to put their injunctions into practice that the Upaniṣad in another passage, even at the risk of being termed redundant, repeats the formula again and again, and then says that Nāka of the lineage of Mudgala stressed the study and imparting of the Vedas as *the* Tapas.[3] The *Taittirīyāraṇyaka* (II. 12) also commands one to recite the Veda without fail, standing or walking or sitting or lying down, so that one may be pure.[4] The reason is that without truthfulness and austerity the study of the Vedas cannot be properly undertaken, and constant remembrance is the only way to ward off other thoughts. The study of Veda also means the acquisition of other virtues.

All aspirants are not like Prahlāda, of the mythical fame, who having heard, while yet in the mother's womb, that Hari alone is real and all else is darkness of ignorance, like that of the dry wells, remembered it all through his life. That type of steadfastness comes perhaps only to one in a million among the aspirants. The character of Prahlāda and his one-pointed devotion to Narayana was so forceful that Sri Ramakrishna would go into ecstasy at the mention of Prahlada's name. For such aspirants of course no study is needed. It is said that uttering the letter 'Ka' of the alphabet Prahlāda would go into ecstasy thinking of Krishna. But imitating him without the proper foundation of life was denounc-

---

[1] शब्दादिभिः पञ्चभिरेव पञ्च पञ्चत्वमापुः
स्वगुणेन बद्धाः ।
कुरङ्ग मातङ्ग पतङ्ग मीन भृङ्गा नरः
पञ्चभिरञ्चितः किम् ।
— *Vivekacudamani*, 78.

[2] स्वाध्यायान्मा प्रमदः । सत्यान्न प्रमदितव्यम् ।
कुशलान्नप्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।
— *Taittiriyopanisad*, I. 11.

[3] *Ibid.*, I. 9.

[4] ग्रामे मनसा स्वाध्यायमधीयीत दिवा नक्तं वा
उतारण्येऽबल उत वाचोत तिष्ठन्नुत व्रजन्नुतऽऽसीन
उत शयानोऽधीयितैव स्वाध्यायम् ।
— *Taittiriya Aranyaka*, II. 12.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

ed by Swami Vivekananda, when he stressed the study of Vedas. Swamiji says, 'What I want therefore is to introduce the study of the Vedas by stimulating a greater regard for them in the minds of the people and to pass everywhere the injunctions of the Vedas'. This he said even regarding the reformation of the Hindu social fabric. Even on the last day of his earthly existence, it is said, Swamiji took a class on Sanskrit grammar to the novitiates of the Math, for a long time. As all know, it is well nigh impossible to understand the true purport of the Vedas without a proper grounding in grammar, etymology and other auxiliary limbs of the scripture. So intent was Swami Vivekananda that people should learn the Vedas thoroughly that till the very last breath, so to say, he impressed this on us.

This study of scriptures, in ancient times, was not done to conduct debating societies or prove the eminence of any scholar, though discussions and debates to arrive at the truth, were conducted, as could be seen, in the passages of the *Bṛhadāraṇyaka* and *Chāndogya Upaniṣads*. Acquisition of knowledge, that freed one from the fetters of the world, was the purpose of this study. We have to remember here that the moulding of the life went along with this study. Life was moulded according to the injunctions of the Vedas, and this study was imperative. A brahmin boy who did not learn the Vedas was not called a brahmin but a friend of a brahmin. And friend of a brahmin was not a palatable epithet in those days. If the father neglected the son's education in this direction, for any reason whatsoever, he felt small. Usually the age when a brahmin boy was to be sent to the teacher to begin his education was eight. In the *Chāndogya Upaniṣad* Śvetaketu's father, who could not fulfil this stipulation, for some reason, addresses his son, 'My child, go and live the life of a brahmacharin; it is not good that a person born in our lineage should, without studying the Vedas, be addressed as a friend of a brahmin.'

Why was so much importance given to the study of the Vedas? As we have already said, the way of life during such education equipped the student to face the future bravely. Secondly, by this study he came to know about the purpose of life. He had not to grope in darkness or feel at sea. Thus equipped he was left to choose his way of life, as a householder or sannyasin. It depended upon the pupil's intensity of dispassion. But one thing that was not encouraged, nay positively discouraged, was pride which a student may develop during his study. It was the firm belief of the ancients that education should infuse humility; for from humility alone fitness for further progress was attained.[5]

The study of Vedas, however, does not end with the knowledge about the methods of performing sacrifices and rituals. They form only the beginning. They are the kindergarten of religious life. Heaven, which is at best a place where an intensified form of sense enjoyment is possible, is not the ultimate aim of the Vedas. It is meant for those who have a great load of unfulfilled cravings in their minds. They have not as yet thought about the problems of life, being engrossed in sense enjoyment and thinking that alone to be the be-all and end-all of life. Though this attitude is tolerated in the beginning it is criticized later on. As Śri Krishna points out in the *Gītā*: 'People of little intellect who are enamoured of the flowery statements in the Vedas (which describe about heaven etc.), who are steeped in enjoyment, whose ultimate end in view is heaven, who maintain that there is nothing else, than heaven, to be attained, are attached to those passages of the Vedas which deal with the performance of various types of sacrifices that yield plentiful wealth and enjoyment. To them, who cling to enjoyment and wealth and as a consequence are engaged in sacrifices, do not come the intellect of firm determination which flows towards concentration (samādhi)'.[6] Śri

[5] विद्या ददाति विनयं विनयाद्याति पात्रताम् ।

[6] यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ।

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Krishna further instructs Arjuna : 'The Vedas deal with the subjects coming under the three *guṇas* (hence of the nature of transmigration). O Arjuna, go beyond them. Being free from the pairs of opposites and being stationed in *sattva*, be established in the Self, giving up all thought of acquisition and care of worldly goods'.[7] 'All the worlds beginning with that of Brahmā are those of return ; only attaining Me there is no rebirth,'[8] thus does Śri Krishna emphatically state about the pettiness of the fruits of sacrifices. It is not the opinion of the Gitācharya alone but the Śruti too supports this view. It gives only a secondary place for the sacrifices. 'That which is Great is alone blissful ; there is no joy in the little ; the Great alone is to be known',[9] teaches the *Chāndogya Upaniṣad*. 'Everything else but Him is mortal',[10] informs the *Bṛhadāraṇyaka Upaniṣad*. In the *Kaṭhopaniṣad* the god of Death says to Naciketa, 'The Hereafter never reveals itself to the ignorant who are devoid of discrimination and are deluded by the infatuation of wealth. Thinking that nothing else but this world alone exists they come under my sway again and again'.[11] 'If one is able to know Brahman before the fall of the body then he is freed from the bondage to the life of transmigration ; if not he will have to be born in the different worlds.'[12] 'These boats,' warns Yama, 'of the form of sacrifice, conducted by eighteen people, without knowledge of the deities, are frail indeed. Therefore those foolish men who take delight in professing them as the highest fall victims to old age and death again and again',[13] says the *Muṇḍaka Upaniṣad*. Here the Upaniṣad brings out the inefficacy of sacrifices done without the knowledge of the deities or meditation on them. Lest people should misconstrue that sacrifices done with knowledge of the deities are the highest good, the Śruti immediately qualifies its statement thus : 'Those ignorant fools, who consider performing of sacrifices enjoined in the Vedas and humanitarian works as the supreme, do not know that there is any higher good, they having enjoyed the results of their good actions in the heights of heaven again enter into this world or still lower one'.[14] We can go on citing the evidence from different passages of the Upaniṣads where attachment to enjoyment has been repeatedly stressed as entailing return to this world. But we presume the instances given here are sufficient to dispel any doubt regarding this subject. Thus we see that the study of the Vedas does not stop with sacrifices. There are still higher things to be known, a higher Reality to be realized, that is what the Vedas convey.

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥
भोगैश्वर्य प्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥
— *Gita*, II. 42-44.

[7] त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥
— *Ibid.*, II. 45.

[8] आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥
— *Ibid.*, VIII. 16.

[9] यो वै भूमा तत् सुखं नाल्पे सुखमस्ति भूमेव
सुखं भूमा त्वेव विजिज्ञासितव्य इति ॥
— *Chandogya Up.*, VII. xxiii. 1.

[10] अतोऽन्यदार्तं ॥ — *Br. Up.*, 3. 7. 23.

[11] न सांपरायः प्रतिभाति बालं प्रमाद्यन्तं
वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः
पुनर्वशमापद्यते मे ॥
— *Kathopanisad*, II. 6.

[12] इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥
— *Ibid.*, VI. 4.

[13] प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥
— *Mundaka Up.*, I. ii. 7.

[14] इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा
इमं लोकं हीनतरं वा विशन्ति ॥
— *Ibid.*, I. ii. 10.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Now this part of the Vedas wherein the philosophy of the Vedic religion is imbedded, being their end portion is called the Vedānta. They are also called the Upaniṣads; eleven of them are considered to be most important and have been commented upon by the great teachers of religion. Without a grasp of the truths of these philosophical portions of the Vedas their study remains incomplete. The Hindus consider these Vedas as revelations that came to the sages and who passed them on to their competent disciples as they were revealed. They did not find any necessity of imparting any reasoned cogency in their arrangement. The Upaniṣads are very difficult to understand unless they are taught by competent teachers, well read in the lore and were brought up in the tradition and who also had experienced the highest truth taught therein.

How profound and hence how difficult of comprehension the Reality is, has been expressed by the god of Death himself: 'About Him it is not given to many even to hear; hearing about Him many do not comprehend. Marvellous is the expounder and competent indeed is the hearer; wonderful is the knower of Ātman taught by an able preceptor'.[15] Others may teach and we may be able to intellectually grasp the meaning but the truth will not sink deep into our minds, nor leave any lasting impression. We may be able to repeat parrot-like what is taught therein but our life will not be able to assimilate the teachings. It is then, in the language of Sri Ramakrishna, that the *Granthas* (the scriptures) become *granthis* (bonds). Pride of knowledge will sprout there, but knowledge as such will not be useful to the possessor thereof. It will be only one more bond, one more conditioning adjunct, in the armour of Māyā to bind man to the world.

The real assimilation of knowledge of the scriptures manifests itself in a different manner. It makes man look on this world with a new vision. He is called a man of wisdom, a Pandit, who sees with an equal eye on the brahmana endowed with knowledge and humility, the cow, the elephant, the dog and the dog-eater.[16] The meaning is that man's vision becomes widened. He no more sees the individual but the Lord residing in everything. So he does not hate anybody, nor is he deluded any more. All other seeing is only ignorance. 'One who sees the Paramātman residing equally in every being, the indestructible Principle among the destructible things, he only sees properly.'[17] What happens to a man who has attained that state is that he reaches a state of non-return. Śri Krishna conveys the result in these words: 'Seeing thus with the eye of sameness the Lord resident equally everywhere he does not injure the Self by the self; therefore he attains the Supreme goal'.[18]

Unless this state is reached all study becomes useless. That is what Śri Śankara says in the *Vivekacūḍāmaṇi*. 'If the highest Truth is not known the study of scriptures is fruitless.' Again he remarks, 'when the highest is known the study of scriptures thereafter is purposeless'.[19] What the Ācārya means to convey here is that mere study of the scriptures without practising the disciplines enjoined in them, has no meaning. It is only a waste of labour and life. A Sanskrit proverb puts it rather bluntly, 'The ass that carries the load of

---

[15] श्रवणायापि बहुभिर्यो न लभ्यः
श्रृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥
— *Kathopanisad*, II. 7.

[16] विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
— *Gita*, V. 18.

[17] समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥
— *Ibid.*, XIII. 27.

[18] समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥
— *Ibid.*, XIII. 28.

[19] अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।
विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥
— *Vivekacudamani*, 61.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

sandalwood knows only its weight but not the sweet smell that emits therefrom'.[20]

In these days of hectic activity, speed and mechanized living, this *svādhyāya* is all the more important. Today man, engaged as he is in the pursuit of his immediate wants, which go on increasing everyday, is more likely than ever in the past, to forget what he really needs and what is ultimately good for him. Therefore it is good to be reminded once in a while that there is an inner being whom we are starving, while we are tending all the time with great care the pillow-case which but for the former's presence would be feared even by the most beloved. As we feed the body and attend to its needs so too have we to look after the inner being. First of all, we must know how the body gets so much importance, wherefrom it has arisen, in what it is sustained. That the body is not permanent is a fact known to everyone; for we see people dying, the old die, the young die. Death does not spare anyone. Then why is this creation? If it was only to die that we were created it seems to be meaningless. It seems like a child's play. The child builds houses, digs wells in the sands of the sea and then breaks them all. Is that all the purpose of creation? In the child's play no one is involved, no injury is suffered by anyone; but not so in the case of creation. The whole world suffers misery, lives in tensions of various kinds. Is all this play? If so whose? Why should we be the sufferers in the sport of an unseen Power? Is there no way out of this labyrinth? These and other questions will come to him alone who has developed dispassion to the world, who has risen above the humdrum life. The answers to these and other questions are to be found in the Vedas. One who will search will find it. That is the reason that study of the scriptures was made imperative.

[20] यथा खरश्चन्दनभारवाही भारस्य वेत्ता न तु चन्दनस्य ॥

PARAMĀRTHASĀRA — (*Continued from page* 258)

शान्त इव मनसि शान्ते हृष्टे हृष्ट इव मूढ इव मूढे । व्यवहारस्थो न पुनः परमार्थत इश्वरो भवति ॥ ३४ ॥

34. The Lord, when in the empirical state, is as if calm when the mind is calm,[1] as if elated when the mind is elated, as if deluded when the mind is deluded; but not in reality.[2]

[1] The serene is the state of *sattva*, elation that of Rajas and delusion that of *tamas*.

[2] The *guṇas* being objects of cognition there cannot be any association with the perceiving consciousness.

OBJECTION: Well, there should be a relation between the Self which experiences happiness, misery and confusion and the *guṇas*, their cause.

This is being answered here:

जलधरधूमोद्गतिभिर्मलिनीक्रियते यथा न गगनतलम् । तद्वत् प्रकृतिविकारैरपरामृष्टः परः पुरुषः ॥ ३५ ॥

35. Just as the sky is not tainted by the clouds or smoke, similarly the Supreme Puruṣa is not affected by the changes of Prakṛti.[1]

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

[1] Though the modifications such as happiness, misery and delusion are cognized in the Self, it is untouched by them like the sky which is unaffected by the clouds etc.

DOUBT: If there is only one Self in all beings then if one is ignorant, all will be ignorant, when one is miserable all will be miserable.

This is being refuted next.

एकस्मिन्नपि च घटे धूमादिमलावृते शेषाः । न भवन्ति मलोपेता यद्वज्जीवोऽपि तद्वदिह ॥ ३६ ॥

36. As when the ether in one pot is sullied with smoke and the like the rest of the ether contained in other pots remains unpolluted so also the Jīva (remains unaffected by the obscuration etc., of other Jīvas).

NOTE: Now is described, in ten verses, how merit and demerit do not bind him who has attained the discrimination between the *guṇas* and Puruṣa.

देहेन्द्रियेषु नियताः कर्म गुणाः कुर्वते स्वभोगार्थम् । नाहं कर्ता न ममेति जानतः
कर्म नैव बध्नाति ॥ ३७ ॥

37. The (*guṇas*) Prakṛti[1] pervading the body and organs does actions for its own enjoyment; therefore action does not bind[2] him who has known that "I am not the agent, nor is mine (the fruits of deeds)".[3]

[1] By *guṇas* is meant Prakṛti which has transformed itself into the aggregate of body and organs.

[2] *Does not bind him* over to another body in another birth.

[3] This inert body or that which has gained independence, as it were, through the entry of the Self into it, alone does actions good or bad desiring results here or hereafter. The Self at that time appears as it were the agent, as it were the enjoyer. Therefore one who knows this is not bound by either action or its results.

OBJECTION: Well, if the body is the cause of Karma, then each will be reciprocally dependent on the other.

To this it is said:

अन्यशरीरेण कृतं कर्म भवेद् येन देह उत्पन्नः । तदवश्यं भोक्तव्यं भोगादेव क्षयोऽस्य
निर्दिष्टः ॥ ३८ ॥

38. Those actions by which the present body is brought into being were done by another (previous) body;[1] the results of those actions have necessarily to be experienced, for by experience alone can they be exhausted — this is the law.

[1] And those others by a still earlier body and so on. So there is no question of reciprocal dependence in respect of Karma and body. Neither is there the defect of *regressus ad infinitum* as the creation is beginningless.

DOUBT: If it is so then even by the wise (the realised) people the results of their earlier actions should be experienced? In which case there will be no final release. This is refuted next.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

MEMOIRS OF SWAMI ADBHUTANANDA

(A free translation of the Bengali book *Smritikatha*)

(*Continued from the previous issue*)

A LADY, who quarrelled with her husband, induced by some friends came on a pilgrimage to Varanasi. She came to Lātu Maharaj one day. How Lātu Maharaj came to know of the quarrel we are not aware of. But he said to her, 'You see, women must have love and respect for their husbands; those who do not can never have a peaceful life'. . . . In that group of lady devotees there were two widows, who, while bowing down to Maharaj, placed some coins at his feet. Seeing the coins Lātu Maharaj said, 'Am I your *guru* that you have placed these coins here and bowed down to me? I will not accept that money. Master instructed us not to take money from the poor and the widows. Please take away that money'. He did not accept the money despite their repeated requests.

One day an unemployed man came to him for some help. Maharaj gave him something. The next day he came again to Maharaj and said, 'Maharaj tell me of something that may remove my poverty permanently'. Lātu Maharaj replied, 'You will not like what I would tell you. You want alchemy, to turn baser metals to gold, which I do not know. I am a *sādhu*, I live here only with my *guru's* name on my lips. I can give you good counsel, which will not satisfy you. You want occult powers. But occult powers don't come of themselves; one has to labour hard to acquire them. Are you ready to work hard for them? If you can do a lakh of japa of God's name, you are welcome'. Hearing this recipe the young man went away. After he left the place, Maharaj told the devotees, 'Is it for nothing that Master used to say, "Even when a man has none to call his own he will rather keep a cat to engage himself than spend the time in taking Lord's name." Unemployed, the young man goes from door to door. He was to do the *japa* and he would have got his food. But he did not like it. He will rather beg from persons than have faith in his own powers. This is Lord's Māyā'.

To a devotee who was married two or three years and had already two children Lātu Maharaj gave the following instruction: 'Begetting children is not the main thing; what is more important is to feed them and educate them properly. Just see what a poor salary you get. If you sire a number of children wherewith will you feed them? Master used to say, "When two or three children are born wife and husband should live as sister and brother." With a few children you will be able to feed them and also give them a few good dresses; but if their number goes on increasing you will have no end of troubles and worries — how to find food and dress for them, how to send them to schools and colleges, how to find money for various social ceremonies that you will have to perform as they grow up. And if they are not well-trained and educated they are sure to increase your troubles ten times by their unruly conduct. So is it not far better that you learn to control yourself from now and avoid all these terrible complications in future? Swamiji said, "Parents are themselves undisciplined; what discipline can they teach their children?" If the parents have the due sense of responsibility, children will learn it automatically'.

This year the winter was rather severe. A *sādhu*, who had established a Math near Calcutta, stayed with Lātu Maharaj for a few days. If someone would ask him about the Math he would answer gravely "If it is Lord's will it shall be done". One day Lātu

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Maharaj asked him smilingly, 'Is it Lord's will or your will?' With his characteristic gravity he said, 'I am but an instrument in His hands!' Still smiling Maharaj asked him, 'How do you know you are an instrument in His hands?' Increasing his gravity, the *sādhu* said, 'It is His inspiration that came to me in the shape of establishing a Math there; so it has materialized. Otherwise, what powers do I wield that I can venture on it?' After this Lātu Maharaj only said, 'Master used to say "Don't increase work unnecessarily. If you do, your work will replace God. In the pressure of work you will forget God. For example you have gone to Kalighat to see Mother Kali there. But you start giving money to the beggars, whose number swells. The day is spent in doing charity and you could not see Mother Kali for which purpose you had gone there". . . . Wherever a real *sādhu* goes he hears the call of God. But if there is alloy in his character he mistakes the call of the world as the call of the Lord — enjoyment is mistaken for renunciation'.

In 1918 there was Kumbha Mela at Hardwar. In that connection a large number of devotees gathered at Lātu Maharaj's Ashrama. The author of this book was also there. There was a strong rumour at Kāśi that a great soul would come to the Fair that year. In order to know Lātu Maharaj's opinion about it the author asked him if that was a fact. Lātu Maharaj said, 'You see Mahāpurushas, great souls, are already there at many places. But who can recognize them? Take for example our Master. How many people came to know him? Now we see many devotees. But during his days he was known as "the mad Brahmin of Dakshineswar". When he made himself known just to a few they understood what he was. People of the locality where the Lord is born do not know Him. He alone knows Him on whom His grace descends. Master used to say "There is darkness under the hanging lantern". The people in whose midst He lives as a man can never take themselves to believe that the Lord of the universe is moving about them in flesh and blood. Take for example the case of Sri Krishna. He was moving among the people as a son, a friend, a cowherd and in so many roles. How many understood Him? Neither Yaśodā His mother, nor the cowherds or even many of the Gopis. Rādhika understood Him and she was mad after Him. Even Rishis and Munis could not recognize Him. Only Garga did. Such is Lord's Māyā'.

The author said, 'If His purpose to come down on earth is to give salvation to man why should there be so much secrecy about revealing Himself to him?'

Lātu Maharaj: 'He does not play any hide-and-seek; it is man who fails to recognize Him. You have not the eye to see Him. He is not to blame. Suppose two unknown persons are sleeping before you; one is as good as Yudhiṣṭhira, another as bad as Duryodhana. Will you be able to recognize who is Yudhiṣṭhira, and who is Duryodhana? They are present in front of you; but as long as they are not introduced to you by somebody you cannot know who is who. Even so when the Lord is there just in front, you do not recognize Him so long as another does not reveal His identity to you. But if through your *tapasya*, that spiritual eye of yours opens, you will of course, know Him without anybody's introduction. It becomes easy enough.'

A boy named Bimal, aged eight or nine lived at the Ashrama for a few days. The boy appeared to be a little out of his mind. But he would show great eagerness to read to Lātu Maharaj the *Rāmāyaṇa* by Krittivāsa (in Bengali). While reading the book the boy used to get excited, and not unoften tears would roll down his cheeks. One day Lātu Maharaj asked the boy why he shed tears while reading the *Rāmāyaṇa*. The boy laughed and said, 'Don't you know, Maharaj, I was present there during that war between Rama and Ravana.' Lātu Maharaj asked with great affection, 'Who were you then, my child?'

The boy: 'I was on the side of Rama. Just see I have a tail.'

Sureshbabu, who was sitting by his side,

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

exclaimed, 'Impressions of previous births'. Lātu Maharaj smiled.

Biharibabu noticed that when the boy used to pass his hands lightly over Lātu Maharaj's feet, a privilege denied to most devotees, the boy's face, chest, and eyes used to get red with emotion. Lātu Maharaj was indulgent with many of his blandishments. He would bring some eatables at odd hours for Lātu Maharaj and Lātu Maharaj who was very strict in matters of food, used to take a little of them and give the rest to him. The boy used to take it with great reverence.

Many *sādhus* returned to Kāśi from the Kumbha Fair at Hardwar. Devotees would go to these *sādhus* and bring information about them to Lātu Maharaj. Some developed a peculiar superstition of visiting all kinds of *sādhus*. As a warning Lātu Maharaj said to one, 'You see, matted hair and ochre cloth do not make a *sādhu*. One has to move heaven and earth to become one. It is not an easy affair to be a *sādhu*. How much renunciation and dispassion, how much meditation, prayer, and austerities are necessary just to become an ordinary *sādhu*'. The remark was, however, not liked by the devotee. So one day Lātu Maharaj told him, 'These *sādhus* have returned from the holy Kumbha Fair. Just do one thing. Why not, one day, give them a feast?' He took up the suggestion. One day the feast was arranged, and a good number of *sādhus* were invited and fed sumptuously. At the behaviour of the *sādhus* during the feast the gentleman was shocked; and the idea that he had been cherishing about them almost from his childhood was thoroughly changed.

That day when this gentleman and his friends came to Lātu Maharaj they expressed their disgust at the conduct of the *sādhus* during the feast. And Lātu Maharaj had to prevent them from going to the other extreme. Said he, 'The *sādhus* behaved that way since they have not got the Truth yet. But that is no reason that you should hate them. After all they have given up the world and they are still on the way to Truth. They are searching for It. And you? Then again there are some bad people among them, should you, for that, condemn all *sādhus*? There are bad people among householders too, do you condemn householders as a class? That would be wrong. The ochre cloth also has a value. You are to honour that too . . .'

To another gentleman of the group he said, 'When you are in a jovial mood in the company of intimate friends do you not take away certain things from another's plate and a third snatch away things from yours? This is an expression of conviviality. Those *sādhus*' behaviour should be taken in this light. One must not be too serious about that. Jokes sometimes overstep conventional rules, etiquette.'

One day a letter was read out to Lātu Maharaj. The writer, as usual, sent his respects to Maharaj, who smiled and said, 'He has sent love through a letter. My dear fellow, is love such a thing as to be sent per post? To be able to acquire love and convey it to others one has to undergo tremendous labour. To love is for the Divine not for the human. He alone knows how to love; and to convey this love is the prerogative of great souls, dedicated to Him. For ordinary human beings to love? It is beyond their power. Love comes as the final result of great austerities.'

On another occasion he said, 'Your love? It is a mere magic attraction, a nervous titillation. Have you seen dogs? How lovingly they play! Throw a piece of flesh. They would run at one another's throat! Your love is almost like that. How nicely you talk and promise! What exchanges of greetings! But all this exuberance of love immediately vanishes the moment one, even inadvertently, treads on another's corn. Sweet words turn into blows. Don't show such love.'

* * *

At Varanasi there was once a talk on how to worship God. Swami Siddhananda has published it in *Satkatha*, which we quote here. 'Do you know what *pūja* is? Everything that you offer is already His. What then can

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

you do? Master used to say, "A rich man has come to his garden and is sitting in his parlour. Gardeners are all busy with their work. The gate keeper came to the *bābu* and placing a ripe papaya said to him with due humility, 'This is from your garden, master. I have plucked it and kept it for you. I had watched it nicely against birds and squirrels and when it ripened on the tree itself I plucked it for you. Please accept it.' The master knows that the garden, the tree, the fruits are all his. But the love and reverence that the gate keeper showed was his. Will not the *bābu* take that into consideration?" Puja is like that.'

Bibhutibabu writes: 'Once during Durga Puja I asked Paśupatibabu to purchase a four-yard long *sāri* for Mother Durga. When Lātu Maharaj saw the *sari* he asked Paśupati to throw it away. "Why have you purchased a four-yard *sari* for Mother?" Then he turned on me and said, "Should you give such a short *sari* to Mother? If you are to offer anything, offer the best to Her. You should offer to Mother the sort of *sari* that you would give to your daughter or daughter-in-law; at least such quality, if not better than that. Is not Mother your own that you wanted to offer such a thing to Her? If you have not the means you tell Her with tearful eyes that you could not offer Her anything'."

At Balarambabu's house also he had said to one devotee, 'What is this? All the worst things of the market you have collected to offer to Mother. Man offers best things as gifts during the Puja. Cloth you have purchased is short and is so widely woven that it looks more like a net than a cloth. Fruits, worst in the market; sweets, rotten and smelling. What kind of *pūja* is this, my boy? If you think you are going to offer to Mother, why, offer nice things. Things which you loathe to take yourself you want to offer to Her? If you are really hard up, if you cannot purchase many things, then give only such things which you would like to use yourself, and you may do it in less quantity also. It is far better not to offer anything to Mother than to offer such bad things. You are offering Her things to Her and in that you are so miserly! Lord alone knows what you would give, were you to offer your things. Consider yourself to be blessed if you can give things that are Hers with a joyous heart full of gratitude. Do you think anything is accepted that is not given with love and humility? On special occasions you should offer the best things you can procure. You should remember it carefully. For the sake of money never allow your heart to be mean and narrow. You are spending money for such a good cause as service to the Lord and you think and calculate so much?'

In Varanasi he said once, 'You see before you actually worship you are to take a firm resolve with humility and prayer for the best performance of it. You know *mantras* are not so essential as the proper attitude of the mind. Do you think you utter the *mantras* and the Devi comes down obediently to you? It is not like that. She accepts the heart. Where there is love, reverence, humility there is Her acceptance assured; and where these are lacking and *mantras* are bandied about, the Devi's benign eyes do not fall there.'

A devotee: 'The worshipper and the priest — of these two persons, whose attitude does Mother accept?'

Lātu Maharaj: 'Mother observes the attitudes of both, where both the attitudes are good there you get the best result. Else *pūja* remains incomplete. Assemblage of all kinds of things is a matter of money — that is display. Master used to say, "Worship is of three types, *sāttvik*, *rājasik*, and *tāmasik*. One can worship in any way, according to one's taste and ability. In the *sāttvik* variety devotion, discrimination, dispassion, etc., are necessary. In the *rājasik* type pomp and display predominate over devotion and reverence. There all kinds of drums and pipes, concourse of people, sixteen varieties of articles, etc., are necessary. And in the *tāmasik pūja* diabolical things, like killing one's enemies, infecting one with a fell disease, spoiling one's suit in a court of law form a part and purpose of it.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

In this variety of *pūja* the worshipper does not get peace and happiness because it stems from hatred and cruelty." . . . When you sit for prayer or worship you should not think of anything else but the Lord. Pomp and show does not elevate a man's character. Double-dealing should not enter there. Your mind wants one thing and you show to people some thing else — can this ever improve you ? Even meditation, prayer, repetition of *Gayatri* — all these will be of no avail if your mind rests on something else. It is like rowing a boat all night without weighing anchor. Master would say, "One must hunger for the Lord, then alone His grace comes".'

(*To be continued*)

ACHARYA SANKARA

(*Continued from the previous issue*)

SWAMI APURVANANDA

THOSE were days of early betrothals and like every fond mother Viśiṣṭā Devi was looking about for a nice little girl in the neighbourhood to be wedded to her only son. On Śankara's return from the preceptor's home she told him she had selected a bride for him. There was abundant scriptural sanction behind her resolve to have her son wedded. The scriptures enjoined matrimony on a youth immediately after his return from the preceptor's home. Life had its four stages and a man had at any time to keep himself linked to one or the other in the right order of succession. No break or interval was permitted. Śankara had completed with all ardour and zeal the first stage of Brahmacharya and his duty now was to enter upon the second stage, Gārhastya, and tend the home fires and worship the gods and perform the rituals prescribed. Nothing would have given the mother greater joy than to see her son wedded, for the continuance of the family line was a sacred trust and had to be ensured. But Śankara was an exceptionally endowed fish and was not to be so easily caught in the net of matrimony. He stubbornly refused to marry under any circumstance. Viśiṣṭā like a true mother tried many ways of persuasion and shed many a tear and put forth many a weighty reason to make him yield to her wishes. All the lonely widow's hopes of future happiness lay in Śankara's becoming a householder in the true orthodox way, and she felt it was a cherished privilege of the mother to become the mother-in-law and the grandmother and all that, in due course. But his deep love and regard for his mother notwithstanding, Śankara remained firm and unmoved in his resolve not to enter the married state. His resolution quite overwhelmed Viśiṣṭā Devi. She hardly knew that her son was not born to tread the beaten track and pass out as an insignificant individual but was born for great purposes, far and high above the pettiness of a humdrum householder's life. She hoped that events would so happen that Śankara would relent and agree to marry.

Though he could not bring himself down to gratify his mother's desire in respect of marrying, Śankara by every word and deed tried to please the mother in every way. Serving her and ministering to her daily needs became to him his foremost duty and he carried out that duty with pious fervour. He nursed her, helped her in her chores, and ensured her comfort in all possible ways. While thus he won for himself all the tender affection his mother was capable of, he was no less a darling outside home than within it. He carried out to excellence the twin duties of learning and expounding, and his deep learning and his remarkable powers of instruct-

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

ing and explaining made him quite well-known and much sought-after. Many aged scholars came to him to have their doubts resolved or abstruse points clarified. The simple but very convincing interpretation he gave to scriptural utterances and the breadth of understanding and depth of comprehension he revealed, impressed and astounded the pandits. They felt that such extraordinary learning and uncommon erudition in highly abstract philosophy in a boy of seven indicated divine power in generous abundance.

The devout Viśiṣṭā never missed the daily dip in the Alwai river[6] and on her way back home after the holy bath she offered worship at the temple of Keśava, the family deity. The Alwai was adored as a sacred river by the inhabitants of the region. It was rather distant from Śankara's home, but this did not deter Viśiṣṭā from going to the river every day, and it was with much devotion that she repaired to the river and bathed in it. On a certain day in summer Viśiṣṭā as usual went to the river, but even after a long time she was still away and Śankara wondered why she was not back home at the usual time. He went out in search of his mother and was shocked to find her stretched on the roadside all unconscious. She had evidently had a heat stroke and had sunk down on the way. Śankara could not control his tears, and in deep anxiety sat to nurse her back to consciousness. Soon the mother revived, and Śankara led her back home.

Being his mother's only son, Śankara loved her with an unparalleled filial affection, and of all the love she was capable of, Śankara was the sole object and beneficiary. The stroke of fatigue and exhaustion which floored her down on her way to the river therefore quite upset and distressed Śankara. His great little heart flowed out in an appeal to Providence to come to the rescue of his suffering mother. "Lord", the pure-souled Śankara supplicated, "You are omnipotent and if You but will, anything will get done. I cannot bear to see this misery of my mother's suffering. Please bring the river closer to our home, so that my mother may not have to walk a long distance to reach the river." A child's faith is so complete and spontaneous that the question of the physical possibility or otherwise of a thing does not enter into its calculation. And this prayer, soliciting a major geographical transformation, went out in all ardour and innocence from Śankara's believing heart day and night. With a child's tenacity for insistence he went on praying for an act of divine grace ordering a change of the river-course. Viśiṣṭā watched him wonderingly, and tried to free him from any worry on her account. But Śankara's prayer went on, its earnestness abating in no way with the passing of time.

The Lord has His own ways with the devotees. And He is never deaf to prayer rising from the depths of the soul. So response did come. During the rainy season that year the river changed its course. Breaking through its north bank, the Alwai began flowing by the Kaladi village. Viṣiṣṭā with motherly pride bubbling up in her guileless bosom started telling everyone how the change in the course of the river was solely the outcome of Śankara's prayers. The news of the miracle-like happening spread far and wide and large numbers of people came to Kaladi to see the wonder-boy who could thus bind the elements to his will, and went back musing on the strange power of the divine will that makes the impossible possible and in so doing proclaims the glory of sincere devotion and the privileged position of the devotee in the cosmic scheme of things.[7]

[6] In the biographical accounts of Sankara by Madhavacharya and others the river Alwai is referred to as 'Purna'. According to the people in the Kaladi region of Kerala, Alwai is the name of a town and the river flowing by is the Purna. But sometimes a river gets the name of a town by which it flows. This is why the Purna perhaps came to be called Alwai itself. Alwai is a railway station on the Trichur-Ernakulam Broad Gauge line. It is 17 Km. from Ernakulam and 55 Km. from Trichur. Kaladi and Alwai are 16 Km. apart.

[7] In the present age of rationalism there may not be many who cannot suppress a smile of unbelief at the possibility of a boy's prayer changing the course of a river. Rivers of course may and do change their

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Rajasekhara, the king of Kerala, came to hear of Śankara's genius and was astonished at the manifestation in one so young of such uncommon gifts. He was himself a scholar delighting in the study of the scriptures. He was also of a devotional temperament and greatly respected scholars, and holy men in their turn admired him for his learning and his qualities of head and heart. The accounts that came to him of the marvellous boy of Kaladi made him eager to meet the prodigy. He sent his chief minister to the village with an elephant as a present and extended an invitation to Śankara to come to the palace. The minister who was profoundly impressed by the attractive features of the boy of sparkling intelligence, conveyed to him his royal master's invitation. But Śankara's reply startled him : " O Donor of the elephant," he said " of what use is an elephant to those who live on alms, and wear dear skin, whose daily duties consist of dawn and dusk prayers, who tend the holy ceremonial fire and chant the Vedas, who serve the preceptor and transmit learning to those who seek it ? O Minister, please convey to your master my inability to accept his invitation and tell him that a king's primary duty is to ensure that the four Varnas (occupational-ranks) perform their respective duties, and thus safeguard individual welfare and social good. A king should never lead people astray by tempting them with gifts."

Śankara's rejection of the royal invitation, far from angering the king, heightened his respect for him. Accompanied by his ministers he arrived at the village of Kaladi one day in order to meet Śankara. He saw Śankara clothed in deer skin ; a belt of twisted grass encircled his loins. Around him were Brahmins and scholars engaged in the study of the scriptures. Śankara cordially welcomed the king with due respect. Though he had not responded to the royal invitation, he was too full of courtesy to be cold to the royal visitor. Though but a boy in years his whole demeanour was that of a man of mature culture.

The Kerala ruler had come to test the depth of Śankara's scholarship and intellectual attainments. Even after a short discussion on the purport of the scriptures the king was much impressed by the depth of the boy's learning, the keenness of his intellect, and his extraordinary powers of rational exposition, marshalling of vital facts in the right sequence and driving straight to the truth of a matter. Rajasekhara was now convinced beyond any doubt that Śankara's genius was of an uncommon order, and that his powers were not human but divine. In great delight and for long he discussed with Śankara many a scriptural truth, and then placed many gold coins at the feet of the boy-sage as a reverential offering to learning and intellectual merit, and saluting Śankara begged his acceptance of the gift. But in a serene mood Śankara said, 'O good king ! I am a Brahmin and a Brahmachari. Of what use are gold coins to me ? I have no need of them. The Devottara property bestowed by your forefathers for the service in the temple is more than enough for

---

courses, they would say, but not in response to the pleading of a son worried over his mother's physical disability to foot the distance to the bathing ghat.

An incident mentioned in the Mahabharata may be cited here. Dhritarashtra, Yuddhisthira and others with Sri Krishna once came to the Kurukshetra field where a fierce battle had been fought. The Kaurava women were also in the party. Looking at that field of battle which appeared like the playfield of Rudra (the God of Destruction), the women, remembering the huge killings there, cried out in wild agony. Gandhari, all of whose sons had perished on the battle, was mad with sorrow. She turned to Sr Krishna in anguish and said, 'O Madhusudana, if only you had so desired you could easily have put a stop to this war and the resultant massacre. You did not choose to do it. You have not spared even one of my sons. You have not averted the destruction of the Kuru dynasty. You will have to suffer for this. I am loading a curse on you. Thirty-six years from this day the Yadava line to which you belong will be destroyed and you will be the cause of that destruction of your kinsmen.' Sri Krishna listened and smiled. The heavy curse left him unmoved. 'Devi,' he said, 'I know it all, and am well prepared for it. You have but given an advance utterance to a happening which is inevitable.' Lord Krishna knew very well how his Vrishni line would meet with its end. It was not that Gandhari's curse was going to cause the destruction, her curse was but an earlier intimation of a later inevitable occurrence. A future event destined to come about in its time got reflected in and through Gandhari's curse.

In the same way there is no need to look for a causal relationship between Sankara's prayer and the change of course of the river. In the clear dustless surface of Sankara's praying mind was but mirrored the course of the inevitable future.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

my mother and me, and we are not in want. I do not need gold and shall not accept your offer."

The king was quite astonished to find such an utter lack of worldliness, such a total indifference to wealth and such a grim determination not to accept gifts in one so young. With arms folded in respect he said, "Adorable Brahmin boy! this attitude of mind is hard to find in this world. I feel thrilled. But while I would not ask you to do violence to your bent of mind, how can I take back the gift once offered to you? Please deign to receive it and to distribute it among worthy recipients."

The idea made no appeal to Śankara. Without a moment's hesitation he spoke to the king, a smile playing on his lips, "You are the ruler of the region. It more befits you than we to adjudge the worth of seekers of financial help. I am a Brahmachari devoted to studies, and my vocation is distributing knowledge even as yours is distributing wealth". The king had nothing more to say. He nodded assent and had the gold intended to be given to Śankara distributed to indigent Brahmins. This incident of Śankara's refusal of offered gold made a deep impression on the king's mind. He realized that Śankara was not only an adept in scriptural learning, but was a master of renunciation and unworldliness, proof against all temptation and steeped in detachment. He lost his heart to Śankara who fascinated him immensely and from then on he was a regular visitor to Śankara's home where he spent hours in the uplifting company of the boy-sage. Rajasekhara was something of a literary writer and was the author of two plays, the *Bālarāmāyaṇa* and the *Bālabhārata*. He read his books to Śankara and carried out many improvements under his instructions. The king's frequent visits to Śankara's abode and the deep intimacy which grew between the sovereign and the scholar-boy became matters of public interest, and drew to Śankara's place a train of learners and scholars, inquirers and devotees. Many walked to Kaladi from distant places and spent hours in Śankara's company listening spellbound to his brilliant expositions and sparkling comments.

(*To be continued*)

THE HEALING TOUCH TO A SOCIAL MALADY

R. RAMAKRISHNAN

AN Incarnation is a multi-purpose project of the Divine Engineer. And behind an Incarnation is a master-plan of the Divine Draughtsman. When transcendantal Providence impelled by a compelling urge of compassion chooses to descend on earth as a man in order to regenerate and elevate mankind, there is always a major purpose, a dominating aim in the descent. But along with the chief motive are many subordinate objects and minor intentions. The almighty is such a mighty glow that one flame issuing from it is able to illumine not only the long broad highway, but also hundreds of lanes and bypaths. The Ganges is a grand flow and its main function is drainage — the draining off into the Bay of Bengal the huge volume of water released by the melting snows of the father of the mountains and by the torrential downpour in the monsoon regions. But along with this draining, it does a number of other things. It irrigates the fields, provides a waterway for boats, nurses immense quantities of fish, affords facilities for holy bathing, carries down silt, and cools and sanctifies the entire basin served by it and by its many branches and tributaries. Like unto the Ganges is the career of an Incarnation.

Rama came to establish righteousness on earth — by deed rather than by word. Ravana

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

was the symbol of unrighteousness, huge but hollow, seemingly strong, but substantially shaky. He was no doubt possessed of many exceptional gifts, but he was an edifice erected on the quicksands of unrighteous conduct and could not but topple down in a crash when the Rama-shaft of just retribution pricked him. It was not so much the killing of an individual like Ravana that was Rama's mission on earth, it was rather the undoing of a civilization that was constructed on the physical exuberance of brute force and animal might, that even had its cloak of religious observances, but lacked moral stuff and went counter to the simple straight way of Dharma — it was the reassertion of the ethical and spiritual build of life that was the grand motif of the Rama Incarnation. But apart from bursting the bubble of the Ravana way of life Rama did a lot more. He charmed the people of Ayodhya, each one of whom had a personal and intimate relationship with the prince ; he afforded protection to the sacrifice-performing Viśwāmitra ; he retrieved Ahalya from a curse brought on her by the worst of woman's crimes ; he got wedded to Sita in a marriage of true minds (Janaka expressly told the bridegroom that Sita would be his *Sahadharmacharini*—comrade on the path of righteousness) ; he humbled the pride of Paraśurāma ; he reacted like a mature *sthitaprajña* (one established in right wisdom) in the greatest crisis of his life when a moment before the hour of his coronation he was ordered out to the forest ; he befriended on equal terms the lowly Guha ; he brought joy to the many sages in the woods ; he upheld Dharma to the very letter when he was called back by Bharata himself to the Kingdom ; he made his forest-stay a period of quiet joy to himself and Sita and Lakṣmana ; he graciously accepted the humble but heart-whole hospitality of Śabari ; he made Hanuman his chief executive ; he offered asylum to Vibhiṣaṇa even against the advice of many of his workers and while doing so asserted in unmistakable terms the Divine position : "To him who seeks my protection even once and requests help of me saying, 'I am Thine', I shall give protection from all creatures. This is my vow". (सकृदेव प्रपन्नाय तवास्मीति च याचते। अभयं सर्वभूतेभ्यो ददाम्येतद्व्रतं मम। which assurance is strongly anticipatory of the similar assurance given by Krishna in the Bhagavad Gītā, सर्वधर्मान् परित्यज्य मामेकं शरणं वृज। अहं त्वा सर्वपापेभ्यो मोक्षयिष्यमि मा शुचः। Giving up all righteously-enjoined duties take refuge in Me alone and I shall deliver you from all sins. Grieve not.) Rama's versatality is truly astonishing, and Vivekananda put the whole thing in a nut-shell when he declared that Rama is 'the ancient idol of the heroic ages, the embodiment of truth, of morality, the ideal son, the ideal husband, the ideal father and above all the ideal king'.

And Krishna also was equally many-sided. Again in Vivekananda's words, Krishna is the favourite ideal of men as well as of women, the ideal of children as well as of grown up men. Krishna who, while the other Incarnations are parts of the Lord, is the Lord Himself. Krishna is primarily the preacher of the Gītā, and in himself he was the Gītā embodied. But long before he poured out to the bewildered Arjuna and through him to the benighted folk of all generations the wisdom of the Gītā, he had done many a wonderful thing. His Vrindavana-lila was a long lyric and a grand epic in one. But Krishna was many things more than the Gītācharya and the Gopījanavallabha. He was Yaśoda's darling, the playmate of the cowherd boys, the pastoral wonder-boy and flute-player, the tenderer of cows, the Kamsāntaka, the pupil of Sandipa, the comrade of Kuchela, the idol of the Pāṇḍavas, the ruler of Dwaraka, the unfailing friend in periods of distress, the statesman and nation-builder, the then and there mentor of the erring, and many many things more. And in everything he did there was *adbhuta* (wonder) and there was *mādhurya* (sweetness). And the story of Krishna's amazing multi-phasedness does not end even with his physical exit from earth. Those like Meera and Chaitanya who lived

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

on earth long after him continued to have his vision and his company.

An Incarnation is not a supposed fact of some ancient history. The Incarnation is as true of today as of the distant past. In nature it is not that things which are possible at one time are not possible at another time. Sri Ramakrishna's life and work which relate to as recent a period as the nineteenth century demonstrate this truth in a telling manner. The main purposes behind the Ramakrishna Incarnation can be easily stated. He revalidated scriptural truths. He removed the cloud of dust which the long passage of time had caused to settle on ancient institutions of lasting value and undying potency. He caused the stream of religion (which had as it were stagnated into a pool) to flow on unimpeded. He showed that God is a here and now, minute to minute, fact of solid experience. He demonstrated that the paths to Godhead are many and varied and that where there is earnestness all paths reach the same goal. He taught that renunciation, not aggrandisement and possession, is the fulfilment of life. Ramakrishna was thus the high priest of God-centred, God-enveloped, God-motivated living, of the highest spiritual striving, the deepest mystic realization, and the most benevolent earthly activity.

He is therefore the Yugacharya par excellence, the right guide for the modern times. His appeal to us of today is direct, inescapable, compelling. He meets us and satisfies us not merely at the superficial levels of feeling and willing, but at the fundamental bases of soul-needs and heart-cravings. While he is thus a soul-charmer, and a soul-uplifter (a *jīva-mohana* and a *jīva-uddharana*) he tells his impacts on social usages, communal practices and group observances. In short he has been a maker of Śruti and also of Smṛti. Both the Sanātana Dharma and the Yuga Dharma have got vivified by him. He did not style himself a social reformer. But what he was accomplishing through every breath of his nostrils was in fact root and branch reform. The reforming was got done by him not in the offensive, dust-raising, clamorous manner of the so-called social reformer, but was achieved in the manner of the gentle dew which falls silent and unseen and yet brings to blossom the fairest of roses, in the manner of the season of spring which blows no trumphet but all in silence and from behind the scene revolutionizes the entire landscape.

We shall take up for study here one such 'social' activity of Ramakrishna. What were the Paramahamsa's attitude, approach and reaction to the vexing problem of caste in Indian life?

In a highly appreciative contemporary account of Ramakrishna by Pratap Chandra Mazumdar there is a short impressive statement: *And as to caste he openly breaks it every day.* Was Ramakrishna then just one of those iconoclasts who delight in breaking conventional observances? Let us go a little deep into the matter.

In nature no two things are perhaps exactly the same. Each unit in creation has an individuality of its own, a separateness, a uniqueness. But still these units lend themselves to some sort of grouping on the basis of broadly common traits and qualities. Each such group is a caste. Stated this way nothing would seem to be wrong with caste. And then caste is only a social institution. There is nothing spiritual about it. In fact the man who is genuinely spiritual is termed an *ativarna* — one who has transgressed caste. Caste is therefore a harmless, well-intentioned division of society. There certainly is wisdom in flocking together birds of the same feather. But as a river which at its source is clear and pure, but gets polluted down its course, caste has got defiled in course of time and become an imposed, artificial, privilege-ridden, tyrannical fragmentation of the social body. Instead of being based on *guna* and *karma*, (quality and performance) it has come to be reared on the single factor of physical birth. Now, birth is a big factor in human life; a tigress begets only a tiger and not a kitten. But this also is true that a poet does not necessarily give birth to a poet. Geniuses

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

are sometimes parents of idiots. So when the worth of a man came to be decided on the basis of a birth-based caste, caste became vitiated. It lost its *raison de etre*. It came to rest not on the essential, but on the accidental factors. When a kshatriya king could, without obstruction and opposition from society, evolve into the sage Viśwāmitra, when a pariah Nanda could become a saint worthy of worship, caste was in its pristine state of purity. Caste just denoted an occupation group. But when in course of time emphasis came to be laid on privilege rather than on duty, and heredity came to be regarded as more forceful than native aptitude and inherent worth, caste became an engine of injustice.

Can a society function if in its organization there is a rule that an engineer's son automatically becomes an engineer or a doctor's son a doctor? The very idea is laughable. The institution of hereditary kingship, of royalty based on birth, proved a total failure, and we have had to switch on to democracy in which our ideal is to select the best man for the job on the basis of personal merit. Akbar was not followed by another Akbar. Heredity has an impredictable element in it. The arch-enemy of God, Hiranyakaśipu gave birth to the greatest of devotees, Prahlada, and history is not without instances the other way also. So the most sensible thing in regard to caste is to recognize its limited rational background, to understand its restricted purpose and to give it full play within its small legitimate sphere. To make caste the sole criterion of everything, to regard it as a law unto itself, to view it as sacrosanct in all circumstances, to render it intransgressable for any reason — all this is the folly of honouring the letter and losing the spirit. It is equally unwise to dismiss caste as a wholly evil something and see in it nothing but the devilish designing of scheming priestcraft.

Sri Ramakrishna came of a pious and highly orthodox Brahmin family. We, in these degenerate days of intellectual confusion, too often tend to confuse the orthodox Brahmin with the professional *purohit*. The term *vaidik* Brahmin really signifies one who lives a life of austerity in accordance with the demands of tradition and scripture. Today we losely call the *purohit* a *vaidik* Brahmin forgetting that the *purohit* is more often than not hardly spiritual in outlook. Sri Ramakrishna's father was a true Vaidik Brahmin of the old type. In his address on 'My Master' Swami Vivekananda shows how the life of a really orthodox Brahmin in the old days was one of continuous renunciation. The Paramahamsa's father was God-minded, extremely truthful, ever engaged in worship. He was prepared to lose his all and quit hearth and home rather than utter a falsehood. He never received gifts from the unworthy. The entire background to Ramakrishna's boyhood was thus one of rigid orthodoxy. And yet in his early years he was the author of an act which was undisguisedly unorthodox.

The Upanayanam (donning of the sacred thread) is an important ritual for the Brahmin boy. The rite is regarded as a second birth, the formal entry into true Brahminhood, the emerging into an Ashrama called Brahmacharya or godly living. The Upanita (the boy invested with the sacred thread) shakes off his childhood pranks and whims, errors and follies and nerves himself to a life of stern ascetic discipline. He can then indulge in no luxury, and can be guilty of no lapse of any kind. His path is a straight and narrow one. He is the guardian of tradition and the custodian of culture, and as a sign of his being all these, he tends and adores a fire. As a Brahmin boy Ramakrishna had to undergo the Upanayana ceremony. One of the significant rites in the ceremony is that after initiation the Brahmin boy begs his food. The Brahmacharain no longer belongs to his parental home, he is the child of the community and the community has to clothe him and feed him. So the Brahmin boy has to go out to a Brahmin lady and ask for alms saying: *bhavatī bhikṣām dehi* — mother, give me alms. The housewife thus addressed is highly gratified and offers food to the boy with all the

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

pride of a mother. In fact she becomes his *bhikṣa mātā,* the alms-giving mother, as distinct from the *janani mātā,* the mother who gave birth to him. As a child Ramakrishna had developed a deep attachment to a blacksmith woman called Dhani, who was a friend of his mother. This Dhani functioned as an attendant to Ramakrishna's mother during the period when she was *enceinte,* and acted as midwife to her when she gave birth to Ramakrishna. Ramakrishna had received his first washing and tending at Dhani's hands. And as a child he spent hours with Dhani who was in fact a second mother to him. His affinity with Dhani was not therefore mere neighbourliness, it lay in deeper layers, prenatal, natal and post-natal. Dhani was not a Brahmin, but only a Kāmārini. So when Ramakrishna donned the Brahminical cord he would have to part company with her. That was the position of orthodoxy. But Ramakrishna as a child had in a gracious mood assured Dhani that he would receive his first post-Upanayana alms from her. This was an innocent's pledge to a simple-minded woman given in the warmth of mutual affection. The pledge-giver did not think of what society might say to this unorthodox contract. Nor did the fond happy Dhani worry about public opinion and all that. But when the date of the Upanayanam was near and Ramakrishna's brother was planning and executing the arrangements, the question of fixing up a *bhikṣa mātā* for the occasion came up. Ramakrishna intervened and said that the fixture had been made and Dhani was to have that honour. We can very well picture with what a smile of amused indifference the elders in the family must first have dismissed the little one's 'joke'. But Ramakrishna meant what he said. His choice had been made and he would not change. He was 'a man of his word'. Pleadings and threats had no effect on him. He had given an assurance to Dhani and he would honour it at all costs. And so, bewildered orthodoxy, shocked family honour, outraged tradition, snubbed custom, and infuriated elderliness had all to yield and give way to the stubbornness and self-willedness of a mere boy. And as it happened, the little Gadādhara Chattopadhyaya glowing in his Brahmachari loin-cloth and sparkling Brahminical cord stepped out of his house, bowl in hand, walked straight to Dhani's humble but love-saturated cottage and asked for alms. And the low-born but divinely-chosen Dhani came out in all the sublimity of madonnahood and gave her heart out in the shape of alms. The scene was reminiscent of Mahādeva asking for and accepting alms from Annapūrṇa.

So the village boy had his way. The story does not start and end there. When we consider that nothing that Ramakrishna did was without its national and universal significance, that he could and did do nothing erroneous or wrong, that his individuality was really all humanity at its superhuman point of excellence, we are bound to ask why Ramakrishna whose regard for truthfulness and insistence on keeping the pledged word, (which we do honour and appreciate) at all gave such a socially disturbing assurance to the blacksmith woman. His assurance was not the result of a passing childish fancy or whim. The assurance was deliberately given by him with all knowledge of its consequences and social significance and was deliberately carried out, though it meant a little inconvenience to minds less mature than his. The incident was really a blow aimed at a crystallized, fossilized social custom bereft of all its original good purpose. The little boy of Kamarpukur gave an illumining explanation of caste through his deed. Dhani though not Brahmin-born was, by virture of her goodness and her graceful qualities of soul, as worthy as a Brahmin lady and eminently fitted to offer *bhikṣa* to an initiated Brahmachari. To the eye of narrowness her worth was not apparent. But Gadādhar's vision saw her at her true worth and he gave her the place that was her due in the scale of deserved honour. And so the fundamental factor in apportioning an individual to this or that caste is not to be birth or social grading but inner stuff, character, soul-maturity. That is why Rama-

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

krishna pointedly says that the spiritually minded belong to a caste of their own, beyond all social conventions, though they may conventionally come under various social divisions and groupings. Identity at the level of the higher mind, and not sameness in respect of complexion or wealth or means of earning, is to form the true basis of caste distinction. In thus releasing caste from the shackles of meaninglessness and absurdity Ramakrishna did exactly what Rama did when he accepted the hospitality of a Guha or a Śabari; when Krishna made so much of a handful or two of some poor eatable brought by that penury-ridden Kuchela; when Buddha chose to respond to the invitation of the courtesan Ambapali or when Christ did not choose to condemn the woman taken in adultery; such is the way of the great ones, — so different from, so very contrary to, the way of commonplace humanity, which goes by external signs and not by internal worth.

Both Rama and Krishna were gentle and loving to a fault, tender and forgiving to excess, benevolent to a superhuman degree. But yet they made themselves responsible for numerous killings. Both the *Rāmāyaṇa* and the *Mahābhārata* are war-epics, and the Kodaṇḍapāṇi and the Pārthasārathy are the moving spirits in them. The fact is that killing and destruction are as much needed as protection and sustenance, and the ideal Saviour has also to be the ideal slayer. The *Yāga-samrakṣaṇa* (safeguarding the sacrifice) and the *Tāṭaka-vadha* (the killing of Tāṭaka), the *dharma samrakṣaṇa* and the *Rāvaṇa-vadha,* the *sādhu-paritrāṇa* and the *duṣkṛita-vināśa* are but the obverse and the reverse of the same coin. An integrated personality is easily and without any conflict both the *Gopi manohara* and the *Kamsāntakāri.* In Sri Ramakrishna's case the *vadha* or the killing is not in the style of the incidents narrated in the Itihāsa stories, but the *vadha* is still there; there is in his life the relentless crusading against obsolete customs, outmoded practices, unbecoming observances, blind usages, partial visions, erroneous ends etc. For the Incarnation is the cleaner of all social cobwebs and the illuminer of all dark nooks.

Sri Ramakrishna used to narrate — approvingly — this incident to his devotees. Krishna Kishore was a holy man. He went to Brindavan on a pilgrimage. He felt thirsty once in the course of his walk and seeing a man near a well asked him to draw a little water for him. The man said that being of a very low caste he was not fit to draw water for a Brahmin. Krishna Kishore did not retreat. 'Pronounce the name of God and make yourself pure,' he told him. The man did so and fetched water. And the orthodox Brahmin drank it.

It is recorded in the biography of Sri Ramakrishna that his disciple Balaram Bose was not a Brahmin, but a Kāyastha, but the Paramahamsa took his noon meal consisting of rice at Balaram's house. But the food was consecrated to Jagannath, and Sri Ramakrishna used to say, 'Balaram's food is very pure. The members of his family have for generations been devotees and been hospitable to Sadhus and beggars. Not only can I take his food, but I take it with relish'.

The Holy Mother, Sri Sarada Devi and Swami Vivekananda were two great exemplars and exponents of the Ramakrishna culture, and one or two incidents from their lives are quite in place here. Sri Sarada Devi was born and bred in a nineteenth century rural setting, and spent her years with Ramakrishna in the confines of a temple, and was in no way 'modern' or 'forward' in the usually accepted sense of the terms. She was very retiring, shy, and totally devoid of self-assumption and self-assertion. But because she possessed a mother-heart she was able to rise spontaneously to the lofty heights where social inhibitions lose all their validity. The Muhamadan mulberry-robber, Amzad of the neighbourhood of Jayarambati received great sympathy from the Mother. Once while he was working as a labourer in the Mother's house the Mother seated him on her varandah for a meal. She expressed dissatisfaction with her niece's way of serving the meal by tossing

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

the food on to the man's leaf-plate from a distance (because of caste consideration) and served the food to the man herself. When the man had eaten his meal she cleaned the place herself. This last act was too much for the niece who denounced the act saying, 'O dear aunt, you shall lose your caste thereby', only to be silenced by the Mother's short answer, 'Amzad is as truly my son as my Sarat (Swami Saradananda, a very holy man and pious disciple) himself is'. It is not a pointless tribute that Sister Nivedita has paid to the Holy Mother by saying, 'And yet to myself the stateliness of her courtesy and her great open mind are almost as wonderful as her sainthood'. Here in this Amzad incident, seemingly small in itself but extremely revealing of perfect spiritual culture, we find the operation of all the three qualities mentioned by Sister Nivedita. Her behaviour even unto the lowliest in the social scale was majestically polite, and her mind, had absolutely no knots and twists in it and in her saintly dictionary was not the word *mlechha* or outcaste.

Swami Vivekananda too was, of course, of the same stuff. One of the most interesting of the numerous spisodes which reveal his noble character is that of his accepting food from a low-caste poor man. Once in the state of Khetri visitors came to him in such large numbers that for three days and nights he had not a moment's rest. Nobody stopped to consider whether he had taken any food. On the third night when the crowd had left, a poor man of a low caste but with a high mind came to him and spoke to him in commisseration about his three-day starvation. Swamiji felt that Narayana himself had come in the form of the low-caste man to test him. So he asked him to bring him some food. But the man pleaded that because of his caste he could not feed a holy man and offered to bring him flour, lentils etc., so that the Swami could cook some food for himself. But being then under a vow not to touch fire the Swami again asked the man to give him some chapatis cooked by him. The man naturally shrank from availing himself of this high privilege and declined to play the host telling the Swami that he might be banished from the state if he made himself guilty of feeding a holy man. The Swami assured him of his safety. The man still feared law and custom, but had no heart to say no to the Swami, and risking his personal safety and security he cooked some food and brought it to the Swami, being ready to take upon himself all the unpleasant consequences of his action. He had not the hardness of heart to turn away from the bewitching eyes and the childlike appeal of the food-demanding *sadhu*.

The Swami has left on record his feelings at the time. 'I doubted at the time whether it would have been more palatable if Indra, the king of the Devas, should have held a cup of nectar in a golden bowl before me. I shed tears of gratitude and thought, "Thousands of such large-hearted men live in lowly huts, and we despise them as low castes and untouchables."' The sequel is interesting. Later the Swami spoke to the Maharajah of Khetri about this good host in the poor quarters, and a court summons came to the man. Trembling in fear and anticipating the worst, but with the mettle of a martyr, the man went to the court only to receive warm praise and much financial help from the Maharajah.

Small minds have a weakness — they petrify and render out of shape grand institutions. Great minds retrieve such institutions from their malformation. Sri Ramakrishna has done such a service to caste. Caste is a stage on the way, not the goal to be attained, castelessness is the destination. The traveller must certainly observe and study the stages, but he must not get stuck up on the way, he must be moving on. The moving on must be real, and must not be a mere make-believe. India has often been derided as a land of castes by people who do not know the ins and outs of the system. Indian genuis has always given the right stress to the path, and then its legitimate importance to the goal. And so when the little-seeming Ramakrishna at his very assumption of Brahminhood deli-

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

berately chose to take his alms from a Kāmārini woman he was only revealing Indian genius at its highest worth and truth. He gave the healing touch of a cure-all to a social malady which had become acute. A Divine Incarnation is in every respect like his Prototype, God, and like God he too is appropriately a Vaidyanatha, a king of physicians. He is a *Rogāpaha,* the redeemer from *Roga* or disease. He is the Arogyaswami, the Lord of radiant health, both in respect of individuals and communities.

THE GREAT HINDU SCRIPTURE, THE BHAGAVAD GITA

P. NAGARAJA RAO

It is one of the extraordinary customs in India to celebrate the nativity of saints and sages. It also celebrates the birthday of the great Hindu scripture, the Gītā. The Gītā Jayanti falls on the Vaikuṇṭha Ekādaśi. Lord Krishna is reported to have taught Arjuna, his close companion, the chosen instrument and the representative man, this entire gospel on the battle field when Arjuna felt uneasy to fight the just war for which he had come prepared. The Gītā is an episode in the Bhishma Parva of the Great Indian epic the Mahābhārata (Chapters 25 to 42). It is one of the three basic texts for all schools of Vedanta, the living religion of the Hindus. In the point of popularity it is second to no other scripture. It is the one text that has at once the widest acceptance at the hands of the Acharyas, Śankara, Rāmānuja and Madhva. It has been the single source of unfailing inspiration for all renascent Hindu thinkers and the reform sects of the nineteenth century.

The arresting dramatic setting of the Gītā, its dialogue form, the style of the poem, and the fascinating teacher and pupil, have all made the poem not only a revered Hindu scripture, but a book of human wisdom. Aldous Huxley in his introduction to the Gītā writes, 'The Gītā is one of the clearest and most comprehensive summaries of perennial philosophy ever to have been made. Hence, its enduring value, not only for Indians but for all mankind. It is the most systematic spiritual statement of perennial philosophy'. The ideal man of the Gītā is called the Karma Yogin. All of us should aspire to become Karma Yogins to achieve God-realization. The religion of Gītā satisfies the demands of reason, the needs of humanity, and fosters a sense of peace to us all who are primarily the children of science and reason. It is consistent with the dignity of man and affirms the democratic values of life. It confirms man's faith in the freedom of his will.

The Gītā preaches a philosophy of moral activism. It teaches us a new way of life that combines the excellences of the two paths: Renunciation and Activity. The Karma Yoga of the Gītā has hit a golden mean between the two ideals. It does not abandon activity, yet it seeks to preserve the spirit of renunciation. In a celebrated verse it states, "work alone art thou entitled to do, and not to its fruits; do not desist from work". The scripture enjoins a life of ceaseless action. There is no freedom from action, there is only freedom in action. Action binds us only if it is not performed in the right spirit. The right spirit for the performance of action is not to be obsessed by the fruits of the act, but to do it is an act of worship for the welfare of the world. That act must not go against one's *svadharma,* and it should conform to the behests of the scripture. The sense of agency must give place to the feeling of being an instrument of God to work out His purposes. All these constitute the implication of the memorable

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

doctrine, *nishkāma karma*. The humanism of the Gītā is not secular. It is best described as theocentric humanism. The existence of God as the ultimate reality is accepted with implicit faith. The Lord manifests equally in all human beings. We must seek to serve the spirit in the person of men. The Gītā affirms the dignity, divinity, and equality of man. This is the basis of Gītā-ethics and humanism. Further, the universal spirit is not exhausted in any one manifestation. The Gītā flatly contradicts the doctrine of the uni-personal manifestation of God. All manifestations are equally true and spiritual. Each perceives the spirit in his own way. The differences in the temper of men and the divergence in their outlooks and equipment accounts for the different pictures of Reality. The Lord declared 'Whatsoever form any devotee with faith wishes to worship, I make that faith of his steady.'[1] The Gītā stands for the fellowship of faiths. The temple of the devotee is not confined to any chapel. It is larger than the house of worship of any sect. The author of the Gītā allows each to grow to his best in his own way from where he is. He does not ask all to walk in a single file. The Gītā ideal of morality is within the reach of us all.

In short the Gītā affirms the reality and validity of religious experience and man's imperative need for it. The Gītā presents unambiguously a complete and comprehensive ideal of true religion. It gives in the very process a just and adequate estimate of other nostrums that compete for the place that truely belongs to spiritual religion.

[1] *Gita*, VII. 21 and IV. 11.

A SPELL OF SOLITUDE

BR. SUDHANSHU

MAN is a gregarious being. No doubt, society, friendship and love are divinely bestowed upon man but he feels awful when he is alone in solitude. The thought of being away from society often staggers him with the fate of Robinson Crusoe. Perhaps, with a similar reaction Cowper, in 'Alexander Selkirk', remarks "Oh! solitude, where are the charms that sages have seen in thy face?" Surely, Dr. Johnson was not a sage and therefore he too has expressed that solitude is dangerous — without being favourable to virtue.

These are all one-sided views on solitude. There are many treasures of human life hidden in the depth of solitude. Silence or solitude itself is creative and in itself it is a recreation too. Silence is the point of contact with our inner selves. There is joy in being in solitude. Many secrets of our life are only discovered when we are alone — face to face with ourselves. It is a pity that very often we forget our own being and become too eager to offer company to others deserting our own selves.

Amidst the bustle of our life we must find sometime every day to completely withdraw into ourselves and be relaxed so that we can hear the real song of our life in the depth of our being. In our fight against all our plight and miseries we must sometime probe alone into the problems of our inner-life. This must have to be done by oneself, for unfortunately many tracts of our lives are inaccessible to others and as such are beyond the ken of the so-called modern social-salvage. We have to accept that certain fields of our life are absolutely private and strictly individualistic. Therefore the health of the individual life should not be neglected by our primitive herd-instinct and group-mentality. There is too much of it in our political and economic life. So, for a time proper stress must be laid on personal freedom and social detachment also,

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

otherwise we will be lost in the crowd and the ultimate goal of our life will be lost sight of. Life is not all flocking together for no purpose. It has its creative aspects too and these must be left alone to thrive, lest they be stifled. For "Bees will not work except in darkness, thought will not work except in silence, neither will virtue work except in secrecy, 'Let not the right hand know what thy left hand doeth.'. Like other plants virtue will not grow unless its root be hidden buried from the eye of the sun".[1]

Particularly, as Aurobindo has said, spiritual life . . . "is impossible without an inward living. The individual has to find himself his true existence; he can only do this by going inward, by living within and from within . . . . This movement of going inward and living inward is a difficult task to lay upon the normal consciousness of the human being; yet there is no other way of self-finding . . . . "

However difficult it may be, once the thin surface of this social life is penetrated, the experience of silent life will naturally create a barrier against any tiny noise or disturbance, so much so that one who has tasted the joy of solitude finds himself lonely in the crowd.

So, it is not that we always suffer from an awful loneliness in solitude. On the other hand, we hanker sometime for a little solitude and even mentally seek it. Society is a necessity, no doubt, but it is not an absolute. We suffer in solitude only to the extent our social-habits and social attitudes have moulded us. But they should be re-formed; the habits of the modern man need a change, so as to stand solitude and introspection.

Too much of society and too little of introspection together with the noise of the present day industrial civilization is about to sap even our physical and mental health. As Robert Koch the discoverer of T.B. bacillus had said; "One day man will have to fight against noise as against cholera and pest". A recent medical report says that continuous impact of noise upon the nervous system of man will lead to permanent changes which often take the character of clinical symptoms. Even during sleep the noise that is unconsciously registered will be detrimental to health due to a decrease of blood supply to the inner glands. Thus it can be seen that a heavy psychic damage is being done by the noise we are compelled to live with in our daily life and that in the circumstances silence is not a mere luxury, but a necessity.

A proper cultivation of silence can be both a power and peace to humanity. Dwelling upon the sublime and the aesthetic effect of silence Carlyle wrote in a letter to Emerson: "I am as good as without hope and without fear; a gloomily serious silent and sad old man gazing into the final chasm of things in mute dialogue with Death, Judgement and Eternity (dialogue mute on both sides) not caring to discourse with poor articulate speaking mortals on their sorts of topic — disgusted with the world and its roaring nonsense, which I have no further thought of lifting a finger to help and only try to keep out of the way and shut my door against."

Of course, the religious do not deal with the aesthetics of silence in the same way. Unlike the poets and artists they seek solitude mostly in themselves than in the nature outside. For them silence is not a situation but a state of mind in meditation. For communion with the nature outside no withdrawal (Pratyahara) is necessary, whereas in meditation it is an imperative. It is because of this internal attitude a spiritual aspirant can better insulate himself from the noise of the world and is not so dependent on the external solitude. Rightly therefore Guru Nanak has emphasized that "One cannot achieve inner peace by outward silence, not though one sat dumb for ages".

Speaking on this internal solitude it has been said: "A silence is an entry into a wide open or ever immense or infinite emptiness, is part of the inner spiritual experience; of this silence and void, the physical mind has a certain fear, the small superficially active thinking or vital mind, a shrinking from it or

[1] Carlyle: *Sartor Resartus.*

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

dislike — for it confuses the silence with mental and vital incapacity and the void with cessation or non-existence ; but this silence is silence of the spirit which is the condition of a greater knowledge, power and bliss . . ."[2]

Though the stress on the solitary life is not so uniform amongst the different spiritual communities of the world, nonetheless the significance of solitary life is not denied by them. In the Christian world itself there are differences, some claim that true religious souls must fly the sight of the world, and that the spirit is vastly more important. The more solitary a life becomes the more important is its spirit. But in the Rules of St. Benedict matters of the world and material creation are not so much looked down upon.

Swami Vivekananda in his practical Vedanta has emphasized the importance of both ways of life—contemplative and the active—alternately or simultaneously, as it might suit the individual aspirant. This is a middle path avoiding the dangerous extremes in which the average souls would lose their spiritual moorings or mental balance. However, he emphasized the need for internal solitude for all. According to him the solitude of a forest or of a recluse can be enjoyed within by mere practice of self-awareness, in spite of being in the midst of activity or service.

Solitude, therefore, is both a situation and an attitude. It is good that sometimes we come out of the noise and seek solitude outside somewhere specially when we lack it within ourselves. This is how one can be supplemented by the other. As Sri Ramakrishna has put it : "The mind cannot dwell on God if it is immersed day and night in worldliness, in worldly duties and responsibilities ; it is most necessary to go into solitude now and then and think of God. To fix the mind on God is very difficult in the beginning, unless one practices meditation in solitude. . . . To get butter from milk you must let it set into curd in a secluded spot ; if it is too much disturbed, milk won't turn into curd. . . ."

Silence is soothing. It is a pity that "the world of men has forgotten the joys of silence . . . not all men are called to be hermits, but all men need enough silence and solitude". Our life must be woven in by a spell of solitude too.

[2] Sri Aurobindo : *Life Divine.*

Upon the same tree there are two birds, one on the top, the other below. The one on the top is calm, silent, and majestic, immersed in his own glory ; the one on the lower branch, eating sweet and bitter fruits by turns, hopping from branch to branch, is becoming happy and miserable by turns. After a time the lower bird eats an exceptionally bitter fruit and gets disgusted and looks up and sees the other bird, that wondrous one of golden plumage, who eats neither sweet nor bitter fruit, who is neither happy nor miserable, but calm, self-centred, and sees nothing beyond his Self. The lower bird longs for this condition but soon forgets it, and again begins to eat the fruit. So on he goes again and again, until he comes very near to the beautiful bird and sees the reflection of light from his plumage playing around his own body, and he feels a change and seems to melt away ; still nearer he comes, and everything about him melts away, and at last he understands this wonderful change. The lower bird was, as it were, only the substantial-looking shadow, the reflection of the higher ; he himself was in essence the upper bird all the time.

— SWAMI VIVEKANANDA.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

AN APPLICATION OF THE ARISTOTELIAN CATEGORIES TO VEDANTA

HAROLD BARRY PHILLIPS

A. THE RELATION BETWEEN ARTIFACT, LIVING CREATURE, AND INORGANIC MATTER

1. An Analysis of the Factors Constituting a Brick

The Formal Cause

Here is a brick. It measures 9″ by 3″ by 4½″, and is made of clay fired in a kiln. This is a brick. But what makes it a brick and not something else? Not the clay of which it is made, since a pot could as easily be made from that clay. Nor even the method of manufacture, since the pot too is fired in a kiln, and even a so-called sun-dried brick is still a brick. Not even the purpose for which it was made makes it specifically a brick, since it need not be used for that purpose and even if it were used for a different purpose, for example, if used as a paper-weight, it would still be a brick. What remains? Surely its shape. Whoever heard of a round brick or a brick flat like a biscuit, or a brick shaped like a pot? Not that it must measure 9″ by 3″ by 4½″, nor even that its length should be twice its breadth and thrice its height. It could be longer, it could be wider, it could be higher; but it must have that general shape which is brick-shaped, and then, whether it be made of clay or wood or cement, whether it be kiln-fired or sun-dried, whether it be used to build a house or a wall or even used as a paperweight, provided it be brick-shaped, it is a brick, and even though I had made it of the same clay, fired it likewise in a kiln, and piled one on another, yet if I had made it pot-shaped, then it would have been not a brick but a pot. Hence, it is the shape, in a generalized sense, of the 'brick', a parallelepiped, which makes the brick a brick. To express this generalized shape I use the word Form.

Material Cause

But is this so? Is a parallelepiped a brick? Of course not, it is a parallelepiped. The brick cannot be a brick without the parallelepiped — Form; but with this Form alone, it is not a brick but only a parallelepiped. The Form of a brick is not *ipso facto* a brick but only the Form of a brick. What is lacking? Why, the brick must come into existence: it must pass from being the Form of a brick to being a 'real' brick. While it is immaterial whether the brick be made of clay, wood or cement, it must be made of something. I cannot build a house of Forms, but only of bricks; and even if I could build a house of pots, they would have to be pots of clay, and not mere Forms of pots. In a word, the Form does not become a brick — the brick does not come into existence — until it is expressed in clay, wood or cement. As a generalized term to express the something of which the brick must be made, whether it be clay, wood or cement, I use the word Material.

Efficient Cause

I would say that we have found the brick: it is a parallelepiped in clay or what have you: a Form expressed in a Material. But while I have found the brick, something still lacks. For I do not find the brick growing on trees or springing from the ground fully armed, so to speak, like Athena from the head of Zeus, nor did this brick exist from all eternity. A third factor is required. For if there was a time when the brick was not, then before the brick could come into existence the Form of the brick had to be expressed in the Mate-

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

rial of the brick, and neither could the Form have expressed itself in the Material, nor could the Material have of itself assumed the Form of the brick, since then we could not say why what came into existence was a brick and not, perhaps, a pot. But actually there is no mystery here. For who has not seen a brick-kiln? Who does not know how bricks are made? No arcana here, but a matter of observation. A man is required to implant the Form in the Material, or perhaps a woman, or even a child, but at any rate some person. To use a generalized term conformable to the terms already used, I shall call such an agent the efficient cause. Hence, for the brick to come into existence a person must implant the shape of a parallelepiped in clay: or in generalized terms, an artifact comes into existence when an efficient cause implants the requisite Form in a suitable Material.

And these are three separate factors: the efficient cause may or may not desire to make this brick or any brick; he may think about bricks, form the mental shape in his mind of the Form of a brick, and yet not actually make it; or he may mould the Material, the clay, into all manner of shapes except this one of the brick. The efficient cause, then, and the Material are independent of each other; either could exist in the absence of the other. But the Form has no independent existence, but must needs be either in the mind of the efficient cause (when it has ideal existence) or be implanted in the Material (when it has real existence), but it could not exist transcendentally, i.e., out of and independent of both the mind of the efficient cause and the embodying Material.

Final Cause

Have we achieved a complete analysis of the brick? Not yet. Consider: at the moment there is no brick. But the Material is here, and there is also an efficient cause, quite independent of the Material. Both are necessary before the brick can come into existence, but before that can happen, something further is required — the Form. But at the moment there is no Form. Before the brick can come into existence, despite the fact that both Material and efficient cause exist, are here and now, the Form must first come into existence: it must, in fact, come into ideal existence before it can come into real existence, for when it comes into real existence, the brick will be there — in other words, the brick is the really existing Form of the brick, so the ideal existence of the Form is a step prior to its real existence. We have explained above that the brick comes into existence when the Form, which exists ideally in the mind of the efficient cause, is by him implanted in the Material — this is no secret, no mystery. The secret is, rather, how the Form comes into ideal existence, for if it *was not* and then suddenly *is*, even though its being be ideal and not real, nevertheless it is a mystery how not-being can suddenly be, whereas the passage from ideal to real existence is no miracle, but merely a change of state. But how can something come from nothing? It will not help to say that the efficient cause conceived the Form of this brick by observing other bricks and so abstracted the common Form or essence, because I am supposing that there are no bricks at all. Imagine, in fact, that this is the first brick. How did the Form of the first brick come into (ideal) existence? How did the mind of man conceive the Form of the first brick? We must, you see, allow that the mind has the ability to create ideas: indeed, this is mere observation, but I have not determined the nature of the brick completely until I have explained what made the Form of the first brick the Form of the first brick and not something else.

We shall not discover from a brick what is the nature of thought: this we must, at any rate for the present analysis, simply assume as a fact. Minds think, and they think thoughts. This must be taken as given. Ours is the task merely to determine what a brick is, and as stated it remains to account for the genesis of the Form of the first brick. This

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Form, like any other Form, will be an idea in a mind, and it is to be explained, quâ its coming into ideal existence, in exactly the same way as the coming into ideal existence of any other idea : that is, so far as our present purpose is concerned, it must be taken as given. What our particular task is, is to explain what determined that the Form of the first brick, and so the Form of brick in general, should be of just this form and not any other. Surely it was the purpose for which it was required that determined its form. I would not make a brick in the form of a pot if I wanted to build a house, nor would I make a pot in the form of a parallelepiped if I wanted to carry water. Thus the essence of the Form is its function, the purpose it is meant to serve, whether it actually serves that purpose or not. So the Form of a brick is just so, because then it will best serve the purpose for which it was conceived, namely, to build a wall or a house, or in general terms a 'building'. It is immaterial to its final form whether this form was correctly conceived or not in respect of the said purpose. It remains that the Form has such and such a form because the mind that conceived it, intended it to serve a purpose, and believed that, having the conceived form, the Form would best serve that purpose. To express this notion generally I use the word End.

Summary

To summarise, then, three factors are directly responsible for a brick to come into existence : the Material, the efficient cause, and the Form which is at first ideally existent in the mind of the efficient cause, for Forms can exist ideally only in minds. When the efficient cause implants this Form in the Material, the brick comes into existence. And it is the End which determines the nature or form of the Form when it comes into ideal existence, the fact of its thus coming into existence being taken as given. Minds think, and the Form, as ideally existent, is a thought in a mind.

2. An Analysis of the Factors Constituting a Living Organism

Material Cause

The brick and a living organism such as a crab have this factor in common, that both consist of some sort of material cause, clay in the one case, and chiton, etc., in the other. This is not an essential difference since, as we have seen, the brick could as well have been made of wood or cement. Besides both having a material cause, the brick and the crab further have this in common, that this Material could not produce any other artifact/living organism than the brick/crab which it constitutes at present *in the state in which it now is*, but in a previous state it could equally have produced a pot/fish ; that is to say, it is immaterial for plankton (or what have you) whether it enter the body of a crab or a fish. But once the brick is fired in the kiln that clay cannot then be fashioned into a pot — once the plankton has been digested in the body of a crab it cannot be metabolised into a fish. (This is, of course, without prejudice to the later fate of the brick/crab, which may be ground down into gravel or devoured by man.)

And yet there is an important difference between the Material of the crab and that of the brick, which the above example will suggest. The Material of which the brick now consists is the same Material as it always had, and when the brick came into existence it came into existence in this Material entirely. But the crab came into existence as an egg — there was his original Material — and by feeding on plankton, or what have you, and by absorbing and using this food, he has arrived at his present state. Hence, the crab's Material was not completely there at the time when he came into existence, but has been absorbed over his whole life from his food, and this process marks a salient difference from the brick, namely, the crab and every other living organism *grows*.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Formal Cause

Now, clearly, when the said food was absorbed and used to constitute the Material, what resulted was a crab and not something else because it was a crab that devoured the food. As the crab grew, it grew not haphazardly but always from a smaller crab to a larger crab, but it was always a crab — it never changed into a fish. So obviously its 'crabness' is something implanted or expressed in the Material, determining its future shape as the crab grows and, in fact, determining what part of the food will be absorbed as Material and how it will be utilized — for not all the food devoured is metabolized, and not all that is metabolized becomes crab-Material — there is some that is used, no doubt, as fuel. There is doubtless something more to what makes a crab a crab than just its shape, but it will doubtless serve if we term this, naming it after its most obvious characteristic — the shape — the Form of the crab. This Form, then, determines what food is metabolized for conversion into crab-Material, and what the appearance is of the crab at each successive stage of its growth ; what, in a word, the crab *is*. From this point of view the Formal Cause of the crab, and so of the living organism generally, is comparable to that of the brick or artifact in general.

But just as the Material of the crab is dynamic in contrast to that of the brick which is static, so to speak, so the Form of the brick being static, we can expect that of the crab to be dynamic. And so it is. Pull off his leg or his claw, and he doesn't remain legless/clawless, as the brick remains minus one corner if a corner is broken off. Oh, no. In the fullness of time he grows another leg/claw identical to the last one. And there is surely no better demonstration of the existence of the said Form than this. For how otherwise could the crab grow another claw, the same as the lost one than by conforming to or expressing the Form that makes him a crab ? This we term the *recuperative power* of the living organism, and like growth this distinguishes the living organism from the artifact.

Efficient Cause

Now we might well ask, if the crab is made a crab by virtue of the expression in the Material of the Form of the crab, and if this really existent Form is damaged by the loss of a claw or leg and this loss can be repaired and the Form restored, and if the food devoured is converted into crab-Material by selective metabolism in conformity with the crab-Form expressed in the Material, what is the mechanism by which this Form is implanted in the Material, restored in the case of damage, and maintained and completed by selective metabolism ? It must be the work of an efficient cause, and this efficient cause clearly can exist nowhere except in the crab itself. For you have never seen any man, not to speak of any other creature, take plankton and form it into a crab ! But the crab does this for himself. The Material could not be the efficient cause, since the crab's Material is his food, and the crab existed before this or that plankton-mass that he took as food at this or that time. Nor could it be the Form, since it is the passage of the Form from ideal to real existence that brings the crab into existence, if analogy means anything, and that which has ideal existence is a thought, as we have seen, and if my thoughts cannot move mountains, neither can the crab's. The efficient cause, then, must be a third factor within the crab.

And here lies, indeed, the third difference between the brick and the crab, that whereas the efficient cause of the former is something extraneous to the brick, that of the crab is something within it. It is the fact that the efficient cause is within the crab that distinguishes the crab, and hence every living organism, from the brick, and hence from every artifact, and this is what we mean by *life*, at any rate when coupled with growth and with recuperative power, as is here the case.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

We can say, then, that the living organism differs from the artifact in having life, recuperative power, and growth, and that these differences arise because the efficient cause is within the living organism and not extraneous to it as in the case of the artifact, so that it is its own fashioner, is able to repair damage inflicted on itself, and can select what part of its food is to be metabolized. All three factors are present together in the living organism, and the continued existence of that organism depends on the persistence of these factors.

The efficient cause, we have said, is *in* the living organism, that is, in the Material. How did it get there? The Material is formed from the food which the crab eats, and to this extent is external to the crab, and the crab pre-existed this particular food, so that we shall not find the efficient cause in the food. Indeed, as the crab devours other living creatures, we shall not discover the situation of the efficient cause in living organisms in general from the Material of which they are constructed, since its food exists external to any particular living organism. Grant the existence of *this* living organism, and you have granted the existence of *any* given living organism which is its food. And the only Material which can be allowed to have existed prior to its first feeding is the Material of its egg. This was part of the Material of its parents and was a by-product of their growth. For having reached maturity the living organism is able to subdivide itself (or part of itself) into seeds, so to speak, each of which is potentially another such living creature as its host-body. Indeed, we can go further and say that if Material, Form and efficient cause are *in* the given living organism *altogether*, they are equally in the seed *altogether*. For, as we have stated, this conjunction of Material, Form and efficient cause is life, and the seed is as much alive as the living organism which it represents potentially. And this is a fourth difference from the artifact, namely, the power of generation or *reproduction*. But whence came the Form in the first place?

Final Cause

We have seen that the Material of the crab, apart from its food which is something independent of it, the Material of its seed was thus a portion broken off, so to speak, from its parent, and that just as the crab itself combines in itself Material, Form and efficient cause, inasmuch as it is alive, so the seed too must combine these three factors in itself, for it is also alive; and as the Material was a part of the Material of the parent, so the Form was part — but no! that cannot be, for while the Material can be subdivided, whoever heard of subdividing a Form, a thought in the mind? The Form, then, must have been ideally existent in the seed and became really existent as a result of its growth. The efficient cause is the only factor which could ideally represent this Form and it was in the seed just as it was later in the mature living organism. It is for the present immaterial whether, like the Material, this efficient cause is capable of subdivision and so became seed along with the Material that was broken off, so to speak, from the parent body, or whether it is incapable of subdivision, like the Form. This we shall investigate later. For the present we shall take it as given that the efficient cause was in the seed along with the Material which it inseparably accompanies in living organisms, and gave ideal existence to the Form of the living creature, to make the Form really existent in the mature (or 'born') organism. For potential will correspond to actual as ideal to real: the seed is the potential organism, which becomes actual when the Form, which is ideal in the seed, becomes real in the mature individual. This, then, would account for the existence of the crab under consideration, which is nothing more than the Form of the crab which has passed from ideal to real existence analogous to the manufacture of an artifact, a brick, except that the efficient cause is not an extraneous mind, but a mind 'inside' the Material of the crab — for if it ideally represents the Form, and brings about the passage of the Form from ideal to real existence,

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

it must, like the efficient cause of the brick, be a mind — for only minds can conceive Forms, think thoughts. But the problem now is : How did the Form of crab arise before there were any crabs in existence. In other words, unless the crab has existed as crab from all eternity, there must have been a time when there were no crabs. How then did the parent from which the seed of the first crab arose have in itself one Form while the seed had another — namely, that of the first crab ? And this is a fifth difference between the crab and the brick, that the former but not the latter undergoes or has undergone *evolution*.

'Man generates man' and crab generates crab. Grant the prior existence of a crab, then the present existence of this crab offers no great mystery : the Form of the crab passed from parent to seed along with the Material which broke off from its body. But what of the first crab ? The answer to this question lies in the more general one of the genesis of the first living creature, to which we shall turn presently. Here let it suffice to say that the parent of the first crab must have been a living creature with a certain similarity to a crab, and by means of a slight change in the content of the Form which it passed on to the seed, this Form took on the content of the first crab, slightly different from the Form of the non-crab-but-like-crab parent. This is called Mutation and becomes explicable in the light of a Final Cause, as we shall now show—explicable since, granted the fact of thought, there is no difficulty in conceiving that *this* shall be thought rather than *that*, and that *this* thought can be changed to become *that*. Or do we never change our minds ?

The whole crux of the matter, then, is to account for the genesis of the first living organism. There are many different versions of the origin of the species in particular and of living organisms in general, but I shall follow the view that the first living organism arose from inorganic matter, the species having arisen, as argued above, by evolution, each latter form being a mutation of the prior. Hence let us turn to the analysis of the factors constituting inorganic matter.

3. An Analysis of the Factors Constituting Inorganic Matter

Take a rock crystal. From our earlier remarks concerning the brick, it will be clear that the rock crystal definitely has a Form — indeed that is what makes it specifically a crystal. It also has Material, since it can, for example, be fashioned into, say, an arrow-head. And as that Form has to be implanted in that Material by some agent, this agent will be the efficient cause, which clearly could be nowhere else except within the rock crystal itself. The rock crystal, then, has the same three factors as the brick, but with this difference, that the efficient cause which implants the Form in the Material is within the Material and is not extraneous, as it is in the case of the brick. If it be objected, 'How can a crystal give itself its own shape ?' the answer is, 'That is a mystery, but it is also a fact, since how else can the formation of a crystal be explained !'

Now is there a final cause operative in inorganic matter ? In the case of the artifact, it was the final cause which determined the Form. Is it operative in inorganic matter ? The end served by a rock crystal in particular is a mystery, no doubt, but the end or final cause of inorganic matter in general is surely the Life which can only exist by using inorganic matter as its Material. For just as clay is the Material of a brick, and bricks are the Material of a house, so inorganic matter is the ultimate Material of the cell, and cells are the Material of a body. If, then, a brick exists *for* the house, and the cell exists *for* the body, inorganic matter must exist *for* the living organism. Hence, the end of inorganic matter is the living organism formed from it (via food) as its Material, or in general terms the end of matter is Life.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

4. Conclusion

Now an animal can only feed on life : animals either feed on other animals, or they feed on plants. But the plant can feed on inorganic matter by absorbing water and mineral salts from the soil, carbon dioxide from the air, and so on. Thus, the first living organism must have been a plant, and its Material must have been inorganic matter. Then both inorganic matter and plant had the same common Material — namely, inorganic matter. We have argued above that both have an efficient cause, and if the first plant arose from an inorganic matter which had in itself an efficient cause, if it was the same Material (in the first instance) in both inorganic matter and plant, it can only have been the same efficient cause in both cases. Where else should the efficient cause of the plant arise but in itself, which means in the inorganic matter acting as its Material — for there was nothing else ! And if, as we have said, the efficient cause *in* the living organism was the cause of the life in that organism, then inorganic matter having the same efficient cause and having that cause *in* itself, must also be alive, in a manner of speaking, but to a different degree. But this is a question of terminology. There is also the same end in both, namely, the animal ; for if the plant is the end of inorganic matter, and the animal is the end of the plant, then the animal must also be the end of inorganic matter — for we shall have to distinguish between mediate and ultimate ends. The only basic difference, then, between inorganic matter and the first plant lay in the Form, for the Material was the same, the end was the same, although mediate in the one case and ultimate (relatively speaking) in the other, and the efficient cause is an unknown, but seated in the same Material. And there are only these four factors. So the Form of the plant is what distinguished the first plant from an equivalent portion of inorganic matter, and this is what enabled that first plant to grow, to recuperate itself, to reproduce itself, to evolve. In a manner of speaking, the crystal also can grow, as can be observed if a crystal of, say, blue vitriol be suspended in a saturated solution of blue vitroil, but this is not true growth, only increase in size, since it is based on the addition of one minute crystal to another, not on the embracing of a number of minute crystals into a larger *whole*. That is why, in fact, the crystal cannot recuperate a lost 'lobe' with exactly the same shape, as we saw a crab could recover its lost limb. And for the same reason it cannot reproduce itself : another crystal can form in the solution, granted, but this is an act of creation, so to speak, *de novo* and not reproduction. For the Form of a crystal is not a whole composed of parts. But a plant can add twigs and leaves to itself so as to form, not an aggregate of twigs and leaves, but as an enlarged plant — an integrated whole. And each part has the power to become itself a whole. That is what distinguishes plant from inorganic matter. Thus, the Form of the first plant differed from the Form of its parent in inorganic matter (not necessarily a crystal, of course) in the power of combining successively added parts into a fresh integrated whole, and of the whole to subdivide itself into numerous similar parts.

Or, we can conceive of the relation between inorganic matter and plant in another way, which is probably just the same explanation couched in different words. In the Material of the inorganic matter, we are dealing with, there is an actual Form (namely, of inorganic matter) and the potential end (namely, to become a plant), with the potential more ultimate end of becoming an animal. In the plant the Form of the inorganic matter blends with the form of plant, which is that end of inorganic matter now become actual, and the end of becoming an animal still remains potential. The end is also a Form : thus the emergence of the plant form is the actualization of the end. But this will become clearer when we deal with the Upward Path.

(*To be continued*)

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

BACK TO IMMORTALITY

K. V. ADVANI

EVERY intelligent man should learn to have faculty of prescience says Aldous Huxley. If there is no looking ahead, the storm and strife would take good care of man and he will be lost. If there is complete awareness of spiritual values, we would not neglect classical or scientific education. Why sanity and awareness do not come spontaneously? The sensate way of life has been taken for granted, for good or ill. But the human will is a compound of various complexes and reflexes and diverse strands of human psychology. Essentially the nascent awareness of life's potentialities can easily flower out with creative release of Divine in man. That release is possible only when issues of life are tangible forms of Divine Spirit. Culture of soul needs canalisation or it vegetates in static pools. Awareness of Divinity has no meaning if vaster dimensions of life are neglected. Relationship with life in reality can not come up to the standard of Sister Nivedata or St. Francis of Assissi and Clara. How very radiant with abiding light is their spiritual flame!

"It is a conscious yearning of thy flesh,
It is a glorious burning of thy nerves,
A rose of dream-splendour petalling thy mind,
A great red rapture and torture of thy heart,
A sudden transfiguration of thy days."
"It passes and the world is as before.
A ravishing edge of sweetness and of pain
A thrill in its yearning makes it seem divine,
A golden bridge across the roar of the years,
A cord tying thee to eternity."
—*Savitri* by SRI AUROBINDO.

It is a sublime language coming from the sensitive depths of the immortal spirit. Apparently such poetry comes from overmind dimensions of spiritual consciousness. Behind this poetical expression there is a constant reminder for man to turn to the universal aspect of life. Words of immortality come from immortal spirit. Task of any intelligent man is to attain such sensitive heights of understanding which has "ravishing edges" of bliss and anguish. Heart should have that divine adorning of "rose of dream-splendour petalling the mind". How can the thrill of earnest yearning grow to make life a divine pilgrimage? What cord can tie our every day life to eternal source? These are basic questions and their dynamic response can give a feel of immortality in everyday existence. The bardic way of life becomes natural by constant elevation of consciousness to nobler and saner dimensions. Our sages did not live their life in vain.

There are artistic flashes in abundance and in their integral image, they form a very nice and enchanting mosaic. Instinctiveness and spontaneity have real worth only when maturity of genius is attained with precise and creative urges. Modern thinkers lay more stress on a virile and vivacious approach to life. It may be escape from emotion and personality in Eliotesque sense, so that immense currents of reality may be experienced. It may be losing oneself in eddies of poetic prayer or poetic dynamism of action. Can we like a creative thinker "capture golden moments from the flux of events"?

The present age presents a dubious picture. The glossy rewards make man's mind ever athirst for more and more indulgence in sensate charms and sensual enjoyment. His narrow vision throws no light on the corroding effect of moral bankruptcy and ethical perversion. Anarchy accumulates in heavy dimensions. Ills of life multiply. The sense of belonging to a planetarian society is completely effaced from the core of mind. In fact, global challenges expand our conscious-

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

ness and give meaning to our existence. How very inter-related we are in war or peace! If atom were to be exploited for peaceful and rejuvenating purposes, all and each one of us would feel the indivisibility of such a blessing. If nuclear gadgets were employed in push-button fashion for ruining this planet, all and each one of us would share the searing effect of such a calamity. Then it would be complete slipping down the abyss from where no redemption is possible. There is, therefore an urgent need to experience the millennial flow of life in an integral form in the continuum of global life. Back to immortality is not a chimerical conception, if totality of life's flux is understood. Evolution of such a challenge has enormous value. Let us then stand up to this challenge and prove our worth as dynamic entities and pilgrim-souls on granite paths of immortality.

THE NON-DIFFERENCE OF EFFECT FROM CAUSE

P. K. SUNDARAM

THE fourteenth aphorism of the first quarter of the second chapter of the *Brahma-sūtra* states: 'The non-difference of them (i.e., cause and effect) (results) from words like "beginning" and others': तदनन्यत्वमारम्भण-शब्दादिभ्यः॥ The reference here is to the well-known text of the *Chāndogya-upaniṣad* which declares: 'Just as, my dear, when one clod of clay is known all that is made of clay becomes known, the modifications being only names arising from speech, while the truth is that it is just clay'. This *vācārambhaṇaśruti* does not, according to Śaṅkara and Vācaspati, affirm the oneness of ultimate reality with the world, but only denies any difference between them: न अभेदं ब्रूमः किंतु भेदं व्यासेधामः। Śaṅkara's contention is that the world does not have any reality of its own, over and above the reality of its cause, viz., Brahman. The variegated presentations collectively designated as the world are only so many names for the same basic reality which is one and non-dual. The differences are apparent and dissolve themselves in the oneness when right wisdom dawns. Śaṅkara analyses the concept of causality with a view to show that the so-called effect is nothing really other than the cause; and is at best only notionally or nominally different. The point is that the world does not, as an effect, possess an existence in its own independent right but is only an apparent presentation of Brahman designated by names. This he does by a dialectical analysis of the usual concepts of causation in the course of which, as is his wont, he employs powerful similes to enforce his point of view. It is highly interesting to follow some of these similes and it is possible to construct Śaṅkara's arguments solely on their basis.

The non-difference of the world-effect from Brahman-cause is similar to that of the limited vehicles of ether, like a jar, from the limitless ether at large. These limited and unlimited ethers are not really different but appear to be so because of limiting adjuncts. Similarly, the water that is seen in a mirage is not different from the 'salty steppe'. In the example of ether, the limitations are as real as the ether that is so limited. But in the case of mirage, the water is a typical instance of visual error and mere appearance wherein the reality of water is less than that of the surface of the steppe. In fact, if there is any kind of reality in the mirage, as an illusory presentation, sufficient for it even to appear, that reality is but of the surface of the steppe. Thus, the full meaning of the term 'non-difference' is brought out in the simile of

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Śaṅkara. In Śaṅkara's own words : यथा च मृगतृष्णिकोदकादीनां ऊषरादिभ्योऽननन्यत्वम् ।

Between the steppe and the mirage, there is what is known as contrariety of reality, *viṣama sattā* as contrasted from equal reality *sama sattā*. While the steppe can in its own right exist without the apparent mirage, the mirage itself owes the possibility of its presentation to the steppe. It is a case unlike a material transformation where a thing becomes another, as milk becomes curd. In the mirage, it is *avasthāntara-bhāva*, appearance-otherwise, not one of *avasthāntara-prāpti* or actually becoming otherwise. This one-sided and complete dependence of the appearance on its locus with its liability to dissolution and disappearance into it again, leaving no trace of itself behind, thereby establishing its non-existence before, during and after the delusive presentation, is the significance of the term 'non-difference', that Śaṅkara has in mind.

To establish this non-difference of the cause from the effect, Śaṅkara gives other examples also. If A is the cause of B, then B is observed to exist only when A is present. If clay is the material cause of pot it follows that pot is seen to exist only along with its material cause. For another instance, only when there are threads there is the cloth. On the contrary, the perception of a cow does not involve that of a horse because they have nothing to do with each other. In the same way, one can see a pot even in the absence of the potter. But clay has entered the very constitution of the pot as its material, and, without it, it is not possible to observe a pot. If it is argued that the rule that two things, though different, yet are not observable in isolation from each other can still be maintained as valid as in the case of fire and smoke, Śaṅkara argues this contention out of court by the appeal to an experiential evidence. He points out that even long after a fire has been extinguished, smoke could continue to exist, the absence of fire notwithstanding. Herdsmen do preserve the smoke in jars :

उद्वापितेप्यग्नौ गोपालघुटिकादिधारितस्य धूमस्य दृश्यमानत्वात् ।

This is a first class instance of how Śaṅkara frequently appeals to facts of everyday life and practice avoiding meticulously a doctrinaire dogmatism in dealing with philosophical problems.

Śaṅkara makes another inductive generalization : 'That which is not observed to be of a particular nature, cannot be said to have issued from something having that nature'.

यच्च यदात्मना यत्र न वर्तते न तत्तत उत्पद्यते ।

Sand and oil do not share a common nature. Hence it is that we do not press the sand in order to get oil. यथा सिकताभ्यस्तैलम् ।

In the same way, if we want curd we go in for milk, and not for clay. If anything could come out of anything else, the result will be universal death or senile homogeneity. But the world is heterogeneous in its details and only specific results are obtained from specific causes. This is proof enough for the pre-existence of the effect in the cause.

To the argument that the invariable association of cause with effect is rather due to the specific kind of relation called *samavāya*, that binds the cause to its effect than to the fact of their non-difference, Śaṅkara replies by showing that this relation of *samavāya* is a *tertium quid* in addition to cause and effect, and we are now full of the problem of finding a relation of these *three* terms to each other where we originally had only two. That is to say, we have now cause, effect and *samavāya* relation to be related to each other. If we suppose another *samavāya* to relate them, we are led into an infinite regress.

If the cause and its effect are said to be related as parts and the whole, does the whole reside in all the parts together or in each part individually? If collectively, then the whole can never be perceived as a whole by anyone for the reason that no one perceives a thing like a jar, for instance, in its entirety. Some parts of it are bound to be unperceived at any

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

single moment. If, on the other hand, the whole is said to reside in each and every part completely, then each part will be able to perform the function of the whole, or any part will discharge the task of any other part indiscriminately. The ridiculous result of this will be that the horns of the cow, for example, will do the work of the udder, and the breast will do the work of the back :

शृङ्गेणापि स्तनकार्यं कुर्यात् उरसा च पृष्ठकार्यम् ।

Hence cause and effect must be taken as identical. If the effect were not pre-existent in the cause, the talk of origination of the effect is meaningless. If that which is non-existent could originate, why should there be a restriction that it should originate from A and not from B ? If, on the contrary, there is some nisus that binds the specific effect to its cause from which alone it could have sprung, it cannot be said to be non-existent prior to its production. None would speak of origination and relation in connection with non-existent things. Will anyone say, for instance, that the son of a barren woman was a king before the coronation of the King Pūrṇavarman ?

न हि वन्ध्यापुत्रो राजा बभूव प्राक्पूर्णवर्मणोऽभिषेकादित्येवं जातीयकेन मर्यादाकरणेन etc.

Similes, such as this clinch Śaṅkara's arguments with a finality and a charm all their own.

NOTES AND COMMENTS

IN THIS ISSUE

Swami Apurvananda is a senior monk of the Ramakrishna Order. The article on 'Acharya Sankara' by him, is a part of a forthcoming book. We propose to publish a few more instalments of the same, now and then.

Sri R. Ramakrishnan, M.A., L.T., is the Headmaster, N.N.R. High School, Nangavaram, Trichy Dt. His article 'The Healing Touch to a Social Malady,' brings out the value and the proper application of the *varnāshrama dharma,* in the light of the life of Sri Ramakrishna.

Dr. P. Nagaraja Rao, M.A., D.Litt., is Retired Professor of Philosophy, Sri Venkateswara University, Tirupati and is a prolific writer.

Br. Sudhanshu is of the Ramakrishna Order.

Dr. Harold Barry Phillips is from Johannesburg, South Africa and a new contributor to the *Vedanta Kesari.* His article 'An Application of the Aristotelian Categories to Vedanta' being a lengthy one will be published in instalments.

Sri K. V. Advani is from Bombay.

Dr. P. K. Sundaram, M.A., Ph.D., is Reader, the Advanced Centre of Philosophy, University of Madras.

REVIEWS AND NOTICES

THE LIFE OF J. M. NALLASWAMI PILLAI : By K. M. Balasubramaniam. Published by Somasundaram Pillai. Pp. 149. Price : Rs. 5.00.

Among the stalwarts of South India who have put the Shaiva Siddhanta on the philosophical map of India, a premier place shall always be given to Siddhanta Jyoti Nallaswami Pillai whose life has been presented in considerable detail in the book before us.

The biographer gives an exhaustive account of Nallaswami's family background, his early education, his career in the judiciary of the Government of Madras and the circumstances in which he felt obliged to resign from the service and

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

resume legal practice in the courts. All along, the writer points out, there was a consuming passion for religion and higher values which ultimately claimed his entire attention.

In narrating Nallaswami's services to the cause of Shaivism, by way of translating the major works in this thought from Tamil to English, and starting the celebrated journal "Siddhanta Dipika", the author records interesting incidents of contacts with men like Dr. Pope whose own services in the field are of the first order. He also devotes a chapter to the meeting between Nallaswami Pillai and Swami Vivekananda at Madras on his return from America. Though Swamiji does not appear to have been converted to the point of view of Mr. Pillai, he took note of the existence of such a philosophy as Shaiva Siddhanta and its underlying conceptions.

This book is sure to occupy a niche in the modern growing literature on Shaiva Siddhanta.

M. P. PANDIT.

MILITANT NATIONALISM IN INDIA: By Bimanbehari Majumdar. Publishers: General Printers and Publishers, Pvt. Ltd., Calcutta. Pp. 202. Price: Rs. 10.00.

Dr. Majumdar is indeed to be congratulated for giving so much of detailed documented information in such a slender book as this one which consists for the most part of seven lectures delivered by him at the Universities of Bombay and Calcutta in 1965.

The central idea of this discussion is that Nationalism in India has not been a purely political movement. It had a socio-religious background in appearance but really a spiritual inspiration at its source. The author has chosen a limited but pregnant period of 1897 to 1917 and traced the development of the national resurgence province-wise e.g., Maharashtra, Bengal, Punjab etc. He records the contributions of several leading personalities like Tilak, Sri Aurobindo, Rash Bihari Basu, Lajpat Rai, Bankim, Vivekananda, Nivedita and others, and establishes, with documentary proofs, the several ways in which these architects of the country's freedom co-operated with each other.

How far was the cult of the bomb acceptable to the fathers of Indian Nationalism? What was the part that the Indian Princes and Chieftains played in the movement? In what precise manner did Swami Vivekananda inspire the movement of liberation? How far have his followers remained true to his vision? These are some of the questions answered by the author. In an interesting observation Dr. Majumdar points out how Swamiji made a clarion call "to abjure all the deities excepting the Motherland for the next fifty years" on February 14th 1897, and how exactly fifty years after the British Prime Minister made an announcement on February 23, 1947, that the British Government had decided to quit India.

M. P. PANDIT.

YOUNG INDIA: By Lajpat Rai. Publishers: The Publications Division, Ministry of Information and Broadcasting, Government of India, Delhi. Pp. 197. Price: Rs. 2.50.

Of the few books that projected a true image of struggling India abroad in the pre-Gandhian era of the present century, *Young India*, written by Lala Lajpat Rai during his enforced stay in the United States (1915), deserves special mention. It traced the political and economic history of India from its early beginnings right through the Muslim period till the Western powers took over India, more by diplomacy than by means of arms, as the author pithily puts it.

The leader brought into focus the several iniquities that were enforced on the Indians in their own land by an alien Power and sketched the birth and development of the Nationalist Movement till about the beginning of the first World War. The book was proscribed in India till about 1927. The present edition is brought out by the National Book Trust with an informative introduction by Mr. V. C. Joshi.

Among the many interesting topics covered in these pages is an interview given by Sri Aurobindo somewhere in 1915. In a striking statement Sri Aurobindo is recorded therein to have observed:

"I am convinced and have long been convinced that a spiritual awakening, a re-awakening to the true self of a nation is the most important condition of our national greatness. The supreme Indian idea of the oneness of all men in God and its realization inwardly and outwardly, increasingly even in social relations and the structure of society is destined, I believe, to govern the progress of the human race. India, if it chooses, can guide the world.

"It is more important that the thought of India should come out of the philosophical school and renew its contact with life, and the spiritual life of India issue out of the cave and the temple, and, adapting itself to new forms, lay its hand upon the world. I believe also that humanity is about to enlarge its scope by new knowledge, new powers and capacities, which

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

will create as great a revolution in human life as the physical science of the nineteenth century. Here, too, India holds in her past, a little rusted and put out of use, the key of humanity's future."

M. P. PANDIT.

THE SURANGAMA SUTRA: Chinese rendering by Master Paramiti, A.D. 705 with abridged commentary by Chan Master Han Shan. Translated by Charles Luk. Published by Rider & Co., 178-202, Great Portland St., London W.1. Pages xv+262. Price: 40s. nett. U.K. only.

Charles Luk (Lu K'uan Yu) has to his credit a very large number of works on Chinese type of Buddhism which he has carefully edited and translated with annotations. His ambition is, in his words "to present as many Chinese texts as possible so that Buddhism can be preserved at least in the West, should it be fated to disappear in the East as it seems to be". The present work, *The Surangama Sutra* is a book on Mahayana Buddhism and is a thoroughly practical work, the object being the destruction of the *alaya*, the great store consciousness, which finally leads to Perfect Enlightenment. The attempt to destroy this store consciousness is very difficult since it represents a vast accumulation of past delusions. But unless this is done the mind cannot be transmuted into the Great Mirror Wisdom. What is the best way of doing this? The Buddha asks the twenty five Bodhisattvas how each one had attained Enlightenment. Each narrates his special way and then the Buddha asks Manjusri as to which one of these methods is suitable to an average person. Manjusri praises Avalokitesvara's method by means of the organ of hearing which he regards as the most suitable for the human beings.

The book contains eight chapters in which there is elaborate discussions on such topics as the causes of transmigration through the six worlds, attainment of the realm of gods and a number of other topics like the dangers of clinging to the various mental states when practising this Surangama Samadhi and so on. A patient and detailed study of the book will lay bare the rich heritage of Buddhism of the Mahayana type and how it solves the fundamental problem of basic Ignorance caused by the first thought of self-awareness. A comparative study of the Hindu view with the view expressed by this work would be very instructive.

The book contains a glossary which the reader will find very useful.

S. RAJAGOPALA SASTRI.

THE SPIRIT OF MAN IN ASIAN ART: By Lawrence Binyon. Dover Publications Inc., New York. (Paper back) Pp. 217. Price: $1.85.

This reprint of a classical work exquisitely printed and produced, is of perennial value. The illustrious author examines the contributions made by the Asian countries in the realm of creative art, and finds them to be not less important and impressive than those by the Western countries. He adverts to the full and fruitful intercourse of thoughts and ideas from India to China which did not hesitate to imitate and to reverentially admire her sculptures. He points out that Buddhism had been enriched by contact with Chinese genius and had travelled on yet farther to Korea and Japan.

There are passages of infinite beauty and wisdom in the book which attest to the author's deep and sympathetic understanding of our country and of its epic past. In India, religion, he says, is not something set apart from daily life, but inseparable from existence as the perfume from the flower (p. 47). The image of Nataraja is Siva, the Destroyer and Preserver: "the energy of his being overflows into an aureole of leaping flames." He regards the Western scientific conception of eternal energy, as something not ingrained in their habits of thought. In India, he avers, the conception is embodied in the form of a God. Indian art and poetry delight in the beauties of this world, because in each glory of sound and sight and smell, is found a manifestation of the Infinite Spirit. (p. 74).

To the gifted author, Art is a spiritual activity, no less than philosophy. It is life itself — not life as we know it in our care-burdened, precarious existence, but life as we desire it to be, when simply to be alive seems something more precious than any possession.

S. RAJAGOPALAN.

UNDERSTANDING INDIA: By N. G. Jog. Published by Publications Division, Ministry of Information and Broadcasting, New Delhi-6. Pp. 64. Price: Re. 1.

There is something fresh and stimulating in the ten dissertations on various topics set out in this book. The author does well to paint a bright future of what he aptly styles as "Panorama of India," and, notwithstanding "passing discords and dissensions," "the yeast of revolution is at work", "telescoping the cow-dung age into the nuclear age". (p. 59)

He is aware that there are many challenges and problems but they are of growth and development.

S. RAJAGOPALAN.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

HISTORY OF INDIAN AND INDONESIAN ART: By Ananda K. Coomaraswamy. Published by Dover Publications Inc., New York. (Paper back) Pp. 295+cxxviii. Price: $3.00.

This marvellously produced treatise with innumerable illustrations and plates — a real feast to the eyes — is an unexpurgated edition of a famous classic. No one could evaluate adequately at this distance of time the signal contributions made by the illustrious author and savant towards interpreting Indian culture, art and aesthetics to the Western world. It had been truly claimed that although he had never lived in the country which he had so much adored, he possessed an extraordinary penetrative wisdom of delving deep into the mysteries of Indian language, history, philosophy and architecture. One finds innumerable instances of his scholarship in perhaps every line of this book. He conceived "Buddhist India" as nothing more or nothing less than Hindu India. He points out very cogently that the golden age of the Puranas and Epics must have been preceded by centuries of intense and creative activity (p. 72). The publishers deserve praise for placing within the easy reach of the English speaking world, this work of priceless worth.

S. RAJAGOPALAN.

NEWS AND REPORTS

SRI RAMAKRISHNA MATH, MADRAS-4

SRI KRISHNA JAYANTI

A public meeting, in connection with the Sri Krishna Jayanti, was held at the Vivekananda Hall of Sri Ramakrishna Math on 18-9-1966 at 5-45 p.m. Swami Kailasananda welcomed the speaker and the audience.

Dr. P. Nagaraja Rao, retired Professor of Philosophy, Sri Venkateswara University, Tirupati, who was the speaker of the evening, gave a very interesting talk on the life and teachings of Sri Krishna for more than an hour.

Sri K. Chandrasekharan, Advocate, Mylapore, proposed the vote of thanks.

SRI RAMAKRISHNA MISSION HOME OF SERVICE, VARANASI

REPORT FOR 1964-65

The Ramakrishna Mission Home of Service, Varanasi runs an Indoor General Hospital with 211 beds, including 48 in the Surgical Ward, 25 in Men Invalids' Ward and 50 in Women Invalids' Ward. It has a Pathological Laboratory, and X-Ray, Electro-Therapy and Cardiography Departments. It has also an Air-Conditioned Operation Theatre. The total number of cases admitted during the year was 2,352. Of these, 1,861 cases were cured, 138 relieved, 144 were discharged and 123 remained at the end of the year. The total number of surgical cases in the Indoor Hospital was 786.

The Home of Service also runs an Outpatients' Dispensary and does other sundry relief work. The total number of cases treated in the Outpatients' Department during the year were 2,32,296 of which 57,702 were new cases.

The Laboratory was reorganised and shifted to two commodious buildings. It conducted examination of blood, urine, sputum, stool and pathological fluids as follows:

General Clinical Pathology: Blood — 2,524; Stool — 2,304; Urine — 1,650; Sputum — 242; E.S.R. — 798; Kala Azar (A.T. & C.T.) — 51; Malaria — 195; Micro Filaria — 100; B.T. & C.T. — 116.

Haematology: Sternal puncture and other tests — 8.

Bacteriological: Kahn tests — 351; Widal Tests — 127; V.D.R.L. — 71; Wasserman Tests — 12; Urine culture and other tests — 87.

Bio-Chemical: Blood Sugar — 287; Glucose Tolerance tests — 9; Venden Berg & Belivrabin tests — 30; Blood Urea — 93; N.P.N. and other tests — 7.

Miscellaneous: Gastric Analysis F.T.M. and other tests — 83.

10 men and 23 women invalids were refugees during the year.

The income for the year under the General Funds was Rs. 2,04,738.37 and the expenditure Rs. 2,19,561.06, the deficit under the General Fund being Rs. 14,822.69.

The immediate needs of the Home of Service are:

(a) Endowment for Beds in the Indoor Hospital, (b) Endowment for medicines (c) to make up the accumulated deficit etc., for which it appeals to the generous public to donate liberally.

The management thanks all donors and sympathisers, friends and the Doctors who have helped the institution to serve the poor and the indigent.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Just Out! *Just Out !!*

SWAMI VIVEKANANDA IN AMERICA
NEW DISCOVERIES

BY MARIE LOUISE BURKE

(*Revised Enlarged Second Edition*)

Replete with new material collected diligently by the author:
A new approach to the message of Swami Vivekananda.

Size : Medium octavo **Pages : 736** **Price Rs. 18/-**

Postage and packing Rs. 2.30 extra.

Neatly printed on good paper and excellently got up.

With 39 illustrations (including the fine frontispiece of Sri Ramakrishna and some portraits of Swami Vivekananda)

ADVAITA ASHRAMA

5, DEHI ENTALLY ROAD, CALCUTTA-14.

ADHYATMA SAROJ

(a forum of eminent scientists and spiritualists)
publishing monthly Research Reports on investigations on :—

(i) Yoga,
(ii) Parapsychology,
(iii) Tantra,
(iv) Astrology,
(v) Comparative religions and
(vi) Interdisciplinary Research Studies in neurophysiology, bio-physics and psycho-physics.

YEARLY SUBSCRIPTION RS. 8/- ONLY (INDIA)

For sample copy and rates of advertisement, etc., please write to:

THE DIRECTOR,

INSTITUTE OF PSYCHIC AND SPIRITUAL RESEARCH,

22, SARDAR PATEL MARG, NEW DELHI-11.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

THIRD REVISED EDITION

SRI RAMAKRISHNA – THE GREAT MASTER

By SWAMI SARADANANDA
(A direct disciple of the Master)

Originally written in Bengali in 5 Vols. under the name "Sri Ramakrishna Lilaprasanga". Faithful literal English Translation

By SWAMI JAGADANANDA

In this book the reader will find the most authentic and exhaustive account and most rational estimate of the unique life and sadhana of the Master. Detailed Contents, Index and Glossary. Profusely Illustrated.

Dust-cover by DR. NANDALAL BOSE

Royal Octavo Size. Pages 1,050. Very attractive Get-up.

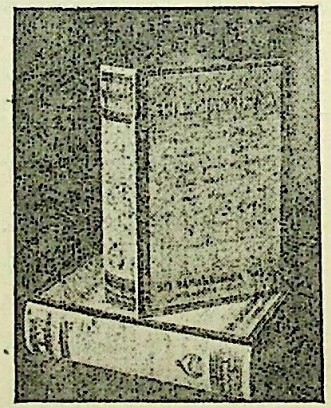
Price: Calico Rs. 25/-; Postage: Rs. 3.00

For subscribers of the Vedanta Kesari, Rs. 24/-

FOURTH EDITION!

THE GOSPEL OF SRI RAMAKRISHNA

Translated by:
SWAMI NIKHILANANDA



"Never have the casual and unstudied utterances of a Great Religious Teacher been set down with so minute a fidelity."
—*Aldous Huxley in his Foreword to the book.*

The Master's Gospel gives you:

1. An insight into his own personality.
2. Hints on practical spirituality.
3. An idea of the great spiritual heritage of India.
4. A basis for universal understanding and sympathy.
5. The story of the foundation of the Ramakrishna Order.

Neatly Printed, Beautifully Got-up and Profusely Illustrated

Royal 8vo Pages 1056
Price: Calico Rs. 25 Postage Rs. 3.00

For Subscribers of *Vedanta Kesari* Rs. 24-00

SRI RAMAKRISHNA MATH
MYLAPORE :: MADRAS 4

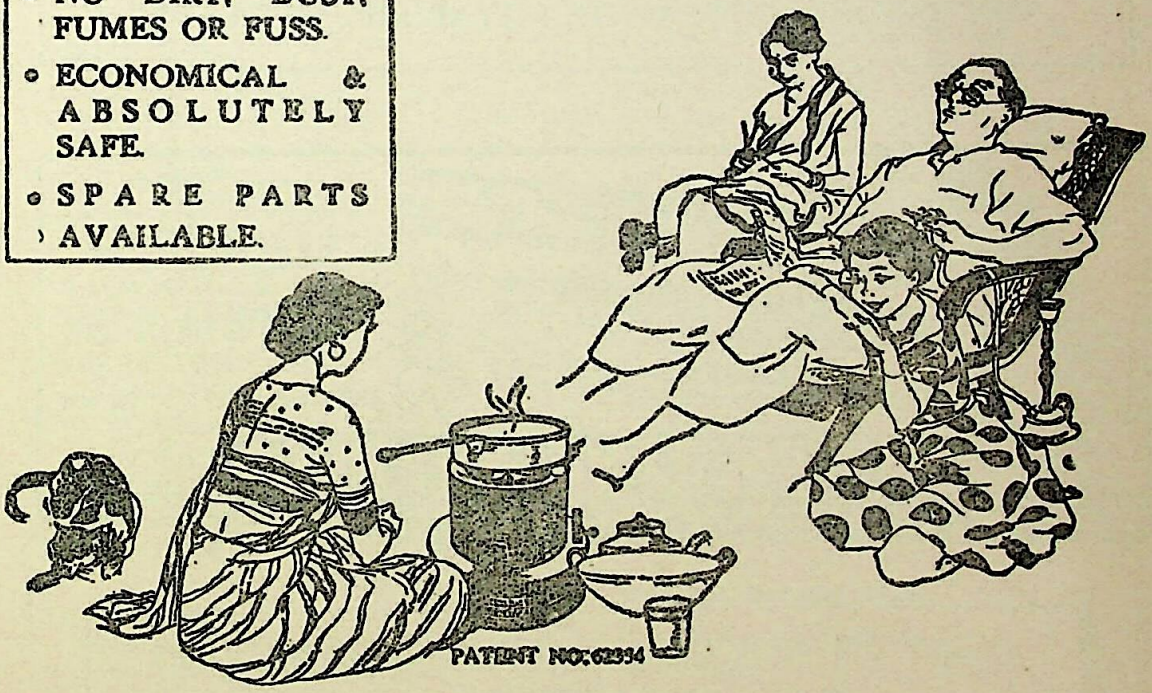
CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Relax While you Cook

Cooking was considered as the most dreaded drudgery till the discovery of this amazing Kerosine Cooker. Now you can relax while you cook—no bother breaking Coal, no blowing the fire, no smoke in the eye and soot in the ceiling. This Cooker is clean, forthright and simple.

- NO DIRT, DUST, FUMES OR FUSS.
- ECONOMICAL & ABSOLUTELY SAFE.
- SPARE PARTS AVAILABLE.



KHAS JANATA
Kerosine COOKER

COOK WELL COOK EASY

A PRODUCT OF THE
THE ORIENTAL METAL INDUSTRIES PRIVATE LIMITED
77, Bowbazar Street, Calcutta-12

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Sixth Edition

HINDUISM

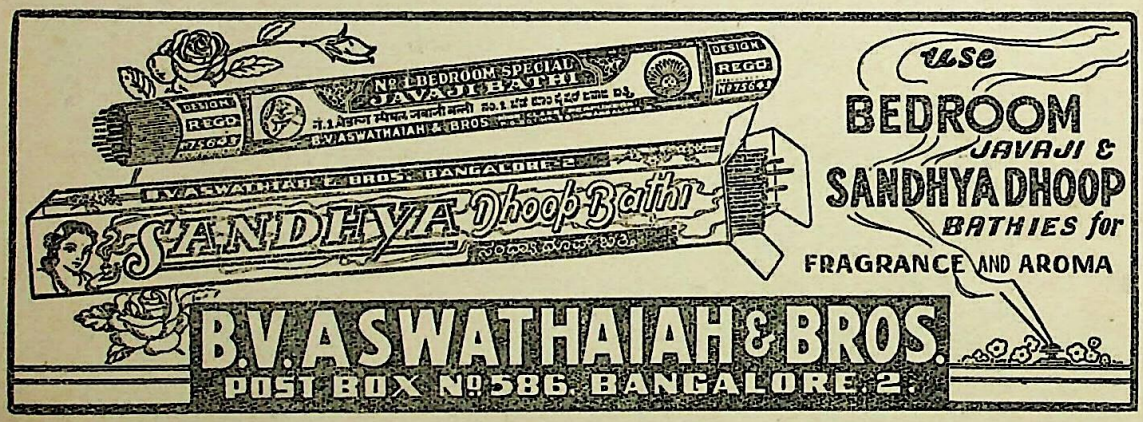
By SWAMI VIVEKANANDA

Here the reader will find the masterly exposition of the great Swami Vivekananda about HINDUISM in its different aspects (*a*) A Universal Religion (*b*) Of the Vedas (*c*) Its Common Bases (*d*) Its Philosophy and (*e*) Its Four Yogas

NEAT PRINTING AND FINE GET-UP

Pages 88 **Crown 8 vo.** **Price Re. 1/- only**

SRI RAMAKRISHNA MATH, MYLAPORE, MADRAS-4



INSIST ON HINDUSTAN (HIND) FLOORING TILES

They are Decent, Durable and Dependable.

Manufactured on up to date Hydraulic Italian MACHINERY.

We manufacture

Prefab R.C.C. Houses, Cement Pipes, Tanks, Dyeing Vats, Garden Decoration etc....

★

Contractors, Suppliers to Government, Railway, Municipality and P.W.D.

Factory : **HINDUSTAN CEMENT PIPES & CONCRETE CONSTRUCTION CO.**

Head Office: **OCHHAVLAL GORDHANDAS SHAH**

TILES, PIPES & SANITARY WARE MERCHANTS,

Khadia, Char Rasta, Ahmedabad.

Office and Residence Telephone No. 3392. *Factory Telephone No.* 51636.

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Our Sanskrit Scripture Series

Each Volume contains the original text in Devanagari, English translation and copious notes as well as elaborate introduction

	Rs.	P.
UPANISHADS :		
Isavasya Upanishad ..	0	75
Kena Upanishad ..	0	75
Katha Upanishad ..	1	50
Prasna Upanishad ..	1	00
Mundaka Upanishad ..	1	00
Mandukya Upanishad ..	0	75
Taittiriya Upanishad ..	2	00
Aitareya Upanishad ..	1	00
Svetasvatara Upanishad ..	1	50
Brihadaranyaka Upanishad ..	7	50
Chandogya Upanishad ..	8	50
Mandukya Upanishad (with Gaudapada's Karika and Sankara's commentary. Translated by Swami Nikhilananda)	6	00
Mahanarayanopanishad	5	00
GITA :		
Srimad-Bhagavad-Gita (with Sridhara's Gloss. Translated by Swami Vireswarananda)	7	00
Gita by Swami Swarupananda	5	50
BRAHMA-SUTRAS :		
Brahma-Sutra Bhaṣya of Sankaracārya Translated by Swami Gambhirananda ..	20	00
Brahma-Sutras by Swami Vireswarananda Pp. LXVIII + 560 ..	6	00
MISCELLANEOUS :		
Upadeshasahasri of Sri Sankaracārya ..	3	50
Narada Bhakti Sutras (Reprint in the Press)		
Sri Rudra Praśna ..	0	50
Devi-Mahatmyam ..	2	00
Vakyavritti and Atmajnanopadesavidhi of Sri Sankaracārya ..	1	00
Ramakrishna Kathamrita (in Sanskrit) ..	2	00
Atmabodha of Sri Sankaracārya. Translated by Swami Nikhilananda ..	4	00
Vivekachudamani of Sri Sankaracārya. Translated by Swami Madhavananda ..	3	00
Vedantasara of Sadananda. Translated by Swami Nikhilananda ..	2	00
Drig-Drisya-Viveka. Translated by Swami Nikhilananda ..	1	00
Yatindramatadipika of Srinivasa Dasa (A Manual of Visishtadvaita) ..	5	00
Mimamsa-paribhasha. Translated by Swami Madhavananda ..	2	00
Vairagya-Satakam ..	1	00
Laghu-Vakyavritti ..	0	75
STOTRA LITERATURE :		
Sivamahimnah Stotram ..	0	75
Stotraratna (Text and translation) ..	0	75
Divine life (Selections from Sanskrit Scriptures by Swami Yatiswarananda) ..	3	00
Universal Prayers (A companion to the above) ..	2	25
Altar flowers ..	2	50

Sri Ramakrishna Math :: Mylapore, Madras-4

Editors : Swami Kailasananda and Swami Paratpararanda
Published by : Swami Abjananda at Sri Ramakrishna Math, Madras-4
Printed by : T. V. Venkataraman at The Jupiter Press Private Ltd., 109-C, Mount Road, Madras-18

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

Vol. LIII, No. 6 Reg. No. M. 1115

In Print—Await Release *Second Edition*

Spiritual Heritage of Tyagaraja

(Compiled by C. Ramanujachariar)

(Foreword by Dr. S. RADHAKRISHNAN, President of India)

(Tyagaraja, a poet, musician and saint of South India has a number of devotional songs to his credit. Most of the available songs are collected in this book. The book carries an introduction on the life and teachings of Tyagaraja critically construed by **Dr. V. Raghavan**, Professor of Sanskrit, University of Madras. The songs which are in Telugu language are printed in Devanagari script with the Ragas in which they should be sung and are given along with their English meaning.)

SRI RAMAKRISHNA MATH

MYLAPORE :: MADRAS-4

In the Press! *Second Edition!*

THE ETHICAL PHILOSOPHY OF THE GITA

by

Prof. P. N. SRINIVASACHARI

Ex-Principal and Professor of Philosophy, Pachiappa's College, Madras

❋

SRI RAMAKRISHNA MATH

MYLAPORE :: MADRAS-4

Annual Subscription: *Inland* Rs. 6. *Foreign* Sh. 14 or $ 3. **Single Copy p. 60**

CC0. In Public Domain. Sri Sri Anandamayee Ashram Collection, Varanasi